The Missionary Herald

VOLUME CIV DECEMBER 1908 NUMBER 12

THE portrait of Dr. Hiram Bingham which fills the first page of this issue is a speaking likeness of him as he appeared on the platform at the Academy of Music and in Beecher's pulpit of Plymouth Church at the recent Brooklyn meetings of the Board. The coincidence is striking, as also it may well be auspicious, that his death in the Johns Hopkins Hospital fell on the very day when so many of our Sunday schools were using the "Little Islands" service and making provision for sending out the new little ship, the *Hiram Bingham II.* It is still open for other schools to share in this worthy enterprise.

The Frontispiece

IT is a matter of deep regret that the October number of the Brooklyn Eagle Library, giving the official report of the Annual Meeting, should have been so late in issuing. A little delay was necessary in order that the daily newspaper columns might be rearranged in magazine form. This was much aggravated, however, by the tax upon its working force to which a great newspaper office is subjected in the height of a presidential campaign. While the freshness of the report as news was largely lost by the delay, there are some compensations. It was possible to correct some glaring errors in the first newspaper reports and to give certain addresses in full which otherwise could not have been reported. Also it was possible to include an account of the services in memory of Dr. Hiram Bingham. All this makes the pamphlet of greater value for preservation and for sending to the missionaries at their stations on the field.

The Annual Meeting Report

IT will be in the interest of economy as well as convenience if subscribers to the *Herald* will be prompt enough in renewing their subscriptions for 1909 to make it unnecessary for any notice that their subscription has expired to be mailed to them. All expense thus saved is equal to so much contributed to the treasury of the Board.

Early Renewings

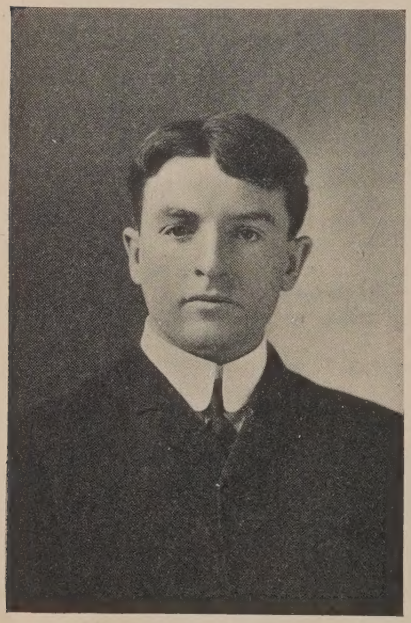
THE sailings of two new missionaries are to be recorded this month. Miss Elizabeth Johnson goes to join the Marathi Mission, to be connected with the hospital at Ahmednagar. She was born in Chicago, of Swedish parentage, and graduated from the public schools of that city. She studied in the Moody Bible Institute, and after-

The Latest to Go

MISS ELIZABETH JOHNSON

wards took a full course in the Tabitha Hospital Training School for Nurses at Chicago. She is a member of the Bethesda Congregational Church, and became a Student Volunteer two years since. She responds gladly to the call for help in the mission hospital at Ahmednagar, going out under the Woman's Board of Missions, Boston.

Rev. Burleigh V. Mathews sailed from New York, October 24, to join the Madura Mission. He was born in



REV. BURLEIGH V. MATHEWS

Andover, Mass., but resided with his parents in Waterville, Me., until 1896, when the family removed to Auburndale, Mass., where he connected himself with the Congregational church, of which he is still a member. In 1896 he entered Boston University, and was graduated in 1900, and subsequently took a full course in the law school of Yale University, graduating therefrom in 1905, when he was admitted to the bar in Boston. Before completing his course in law he was led to consider the question of personal duty in regard to foreign missionary work, and became a Student Volunteer. He then decided to take a full theological course, and entering Hartford Seminary he was graduated the present year. His first thought was to join the mission to Mexico, where his sister, Miss Octavia W. Mathews, has been a missionary for four years; but the needs of the Madura Mission were so great that he was asked to enter that field, and gladly gave his consent.

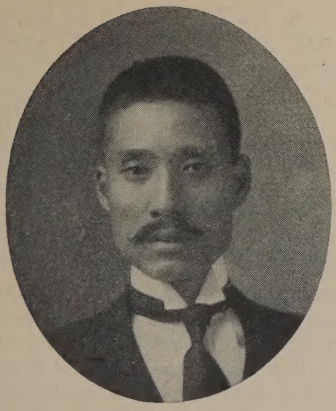
Fitted by a course of study unusually extended and by an earnest spirit of consecration, excellent service may be expected from Mr. Mathews in some department of work in the Madura Mission.

A Firm Friend of Missions

IT is gratifying to learn that the first public occasion at which Judge Taft's voice was heard after its hard usage in the election campaign was a missionary meeting. He was not so engrossed with world-wide felicitations over his decisive victory at the polls but that the second day after election he was ready to give a fresh appreciation of foreign missionaries and their work before the Woman's Board of the Methodist Church, then in session at Cincinnati. As in the business world there is renewed confidence that the administration of President Taft is to be friendly to all honorable enterprise and promotive of wholesome industrial conditions, so in the religious world there may well be fullest confidence that it will be entirely sympathetic with world-wide Christian missions and a leading force in keeping peace among the nations and strengthening the bonds of brotherhood between them.

An Eminent Chinese Christian

MR. CHANG-PO-LING, who came to this country as a delegate from China to the Fourth International Fisheries Convention, is making extensive investigation of our American educational institutions. He ranks high among the educational leaders of his



CHANG-PO-LING

own country. Among the many places of interest in and about Boston that he recently visited were the headquarters of the American Board. There was peculiar appropriateness in this, and an especially warm welcome awaited him there, as word had just been received from China that Mr. Chang not long before starting for this country had publicly announced his conversion to Christianity and rehearsed the story of it through an address before the Young Men's Christian Association at Tientsin. "This conversion," writes Rev. Charles E. Ewing, "is considered to be the most important event in the religious history of Tientsin in recent years, perhaps in any years."

More Lantern Lectures

THE use made by the churches of the stereopticon lectures for the month of October is most encouraging. It shows in the New England district alone a gain of more than one hundred per cent for the month. This increased use is to a large extent due to the ownership of lanterns by the churches.

We have just put into commission these two new lectures: "Progress in West Central Africa," "The American Board in Japan: the results of forty years of work." They maintain the usual high grade of excellence, and the slides are colored, the latter set being done in Japan.

We are pleased to announce a new lecture in preparation on our work in Bulgaria and Macedonia. The material is being arranged by Miss Ellen M. Stone, which attests its value. Our present equipment on Turkey is not equal to the demands made upon it in view of the rapid change of events in that country.

Mrs. Ellen A. Winslow

A LINK connecting the present and past of missionary work has just been broken by the death of Mrs. Ellen A. Winslow, the widow of Rev. Dr. Myron Winslow, formerly of the American Board's mission in Madras, India. Dr. Winslow was a man of great abilities, distinguished as a scholar, a translator of the Scriptures into Tamil, and the compiler of a Tamil and English dictionary which has been of great service. He first went to Ceylon in 1819, and after thirteen years was transferred to Madras, where the great work of his life was accomplished. He died at Cape Town, Africa, while on his way to America, in 1864. It was in 1857 that he married Miss Ellen A. Reed, of Charlestown, Mass., who was born in that city in 1813. Mrs. Winslow was, therefore, at the time of her death ninety-five years of age,

MRS. ELLEN A. WINSLOW

a woman of great attractiveness in character and person. She retained her faculties in a remarkable degree to the last, and she was a frequent attendant at the missionary meetings of the vicinity of Boston where she resided. The beauty of the Lord her God manifestly rested upon her, even to the end of her earthly life, which came on October 12, 1908.

MRS. URSULA J. STANLEY

Mrs. U. J. Stanley

WE also have to record the death, on September 8, of Mrs. U. J. Stanley, wife of Rev. Charles A. Stanley, D.D., of Tientsin, China. Mrs. Stanley, whose maiden name was Ursula Johnson, was born in Cincinnati, Ohio, November 9, 1839, and was a member of the Walnut Hills Church. After serving as a teacher for some time in this country, she was married to Rev. Charles A. Stanley, February 10, 1862, and in the summer of the same year they embarked from Boston for China. Her whole missionary life of forty-six years has been spent at the important port of Tientsin. Three times she has visited the United States on furlough, in 1872, in 1884, and in 1899, having returned to China from the last furlough in 1901. Mrs. Stanley has been an efficient worker, and with her husband has had a full share in the missionary work of the important station in which they had their home. Theirs was a Christian home, the scene of generous hospitality both to missionaries and to friends visiting China; and Dr. D. Z. Sheffield, who conducted the funeral service, held at Tientsin, September 10, said of her: "She was a leader or participant in every form of social activity that had the good of individuals or of the community as its end. Her life was a rich and fruitful one, and leaves behind a delightful memory. She tasted in large measure of both the joys and sorrows of life. She met the joys with dignity and self-restraint, and the sorrows with resignation and hope." The sympathies of a host of friends will be given to the bereaved husband and his household and to the whole mission.

Reform, or only Change?

THAT the affairs in the Congo Free State have been in a bad way under King Leopold's personal administration is well known the world over. "A most dismal career of misgovernment," it is called by the *Catholic World*. "Even according to the most kindly and charitable reports a good many things not exactly pretty have been going on in the Congo country, while according to other reports more numerous, if not as formal and official, the land has been full of bloody murder and systematic robbery," says a recent newspaper writer.

Now that steps have been taken to annex the Congo Free State to Belgium, and govern it constitutionally as part of that nation instead of autocratically by the Belgian king, the vital question is, Does it mean radical reform of outrageous abuses, or merely shifting of responsibility for them? The prospect is not at all reassuring. The terms of the transfer have in them little that promises reform, and more than a little that is calculated to perpetuate misrule. The only ray of hope

seems to lie in what the British and United States governments may insist on in the way of guarantee from the Belgian government of reforms for the Congo territory as a condition of its annexation. If Belgium is made to realize that unless she will insure a just and humane government to the Congo state the other nations will take a hand in its settlement, there will probably be a substantial improvement.

Across the Border

OUR brethren, the Canadian Congregationalists, are very much alive in their foreign missionary affairs. As is mentioned in a Field Note in this issue, their point of co-operation with the American Board is in the West Central African Mission. The *Canadian Congregationalist* of November 5 is a foreign missionary number, and its opening article is a message from the new president of their foreign missionary society, Rev. Mr. Unsworth, who with Principal Hill, of Toronto, was made a Corporate Member of the Board at the Brooklyn meeting. This message is a word of congratulation over the paying off of the dragging debt upon the society, and an appeal to step forward now for enlarged work in Africa. It is proposed to start work at some suitable place to the eastward of Chisamba, and so to press a little further inland. The help of Messrs. Hinman and Gates in stirring the Canadian churches for a larger undertaking is indicated in this month's Chronicle.

A Prisoner of the Lord

IT is now more than a year since Chief Kunjundu, of Chiyuka, some fifteen miles south of Chisamba, was put behind prison bars at Benguella. A sincere, high-minded Christian ruler, he was greatly honored by the natives, and as cordially disliked by the Portuguese traders, especially as he could not be persuaded to drink rum. Arrested on a false charge of firing a trader's house, and because he would not confess to a crime he did not commit, he was taken to the coast and there held for a trial which has been purposely delayed. In this shameful and depressing situation, with the worst temptations all around him, Kunjundu is holding faith and a good conscience. For some time he kept in health, but the issue of the *Canadian Congregationalist* named above reports him as now suffering from rheumatism and asthmatic bronchitis.

Evidently he has won a good reputation even among his enemies, for the keeper of the prison leaves him in charge of the prisoners when he goes to his meals. The lawyer engaged to defend him is confident that he will be acquitted. Meanwhile our prayers should go up for him, and even more for his son and his cousin, Christian young men, who in order to be near him have entered the employ of a Portuguese firm. It is good news that, notwithstanding his absence and the depression of his imprisonment, the new church building of the chief at Chiyuka which had been burned by incendiaries has been replaced by the people at their own expense, and meetings are now being held in it. By the gift of a generous friend in Canada, the industrial department in Chisamba made the doors, window frames, and sashes for the new building.

Boston Laymen's Campaign

NEVER was convention planned more thoroughly than this. As we go to press the ten days of meetings are about to begin, with promise of large success. Hitherto the Laymen's Missionary Movement meetings have attempted little in this line. In Canada and the South they have had remarkable success. In Boston, the seat of the two oldest foreign missionary societies, where the churches have been cultivated for nearly a hundred years, the problem is quite different. Methods adapted to this local situation have been most wisely chosen. We hope to report in our next issue that the men of the Boston churches of all denominations have risen to their great opportunity as have the men of Toronto and other cities.

PREPARING SILK MOTHS FOR EXAMINATION

THE ORPHANAGE FARM

Harpoot, Turkey

By Rev. GEORGE P. KNAPP

WILL you not come with me to our farm, as did a friend from another mission station this morning? We started at 5.30. The place is less than three miles distant, but as we have to make a steep descent of 1,000 feet to the plain our saddle horses did not get along very fast; in fact, we preferred to lead them part of the way.

The place is in sight all the time on the outskirts of Mezereh, the seat of government for the province. There is a large, flat-roofed, two-story house built of *adobe*. A high wall of the same material incloses it and a square lot of about sixteen acres, containing an orchard, a large vineyard, and land for cultivation.

On entering a large gate we come into an outer court, in one corner of which silk is being wound from the cocoons. Under a rude awning four furnaces are erected, over each of which a caldron is set in which the cocoons are scalded. Four of our orphan boys are turning the large wheels, on each of which three skeins of silk are being reeled, while a man sits over each caldron and feeds out the silk from the cocoons. Four other boys tend the fires, bring water, and take their turn at the wheels, the first boys meanwhile doing their work. Each of these eight boys earns ten cents a day.

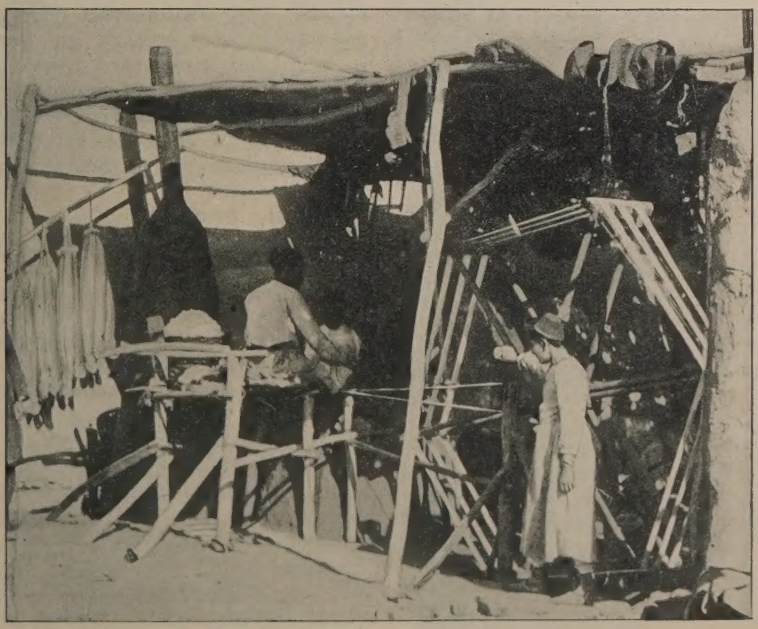
We next step into the inner courtyard. In a shady part of it nearly all

of the fifty boys who are at the farm during the summer are seated about low, round tables, eating their breakfast of bread and soup. They have had to take their meals out of doors for several months, ever since the silk culture business crowded them out of the house. Near by a woman has just been churning a quantity of *madzoon* (artificially soured milk) in a large earthen vessel by rocking it sidewise on a cushion. She takes off the leather which has been tied over the wide opening, and we see the thousands of yellow globules floating on the white buttermilk.

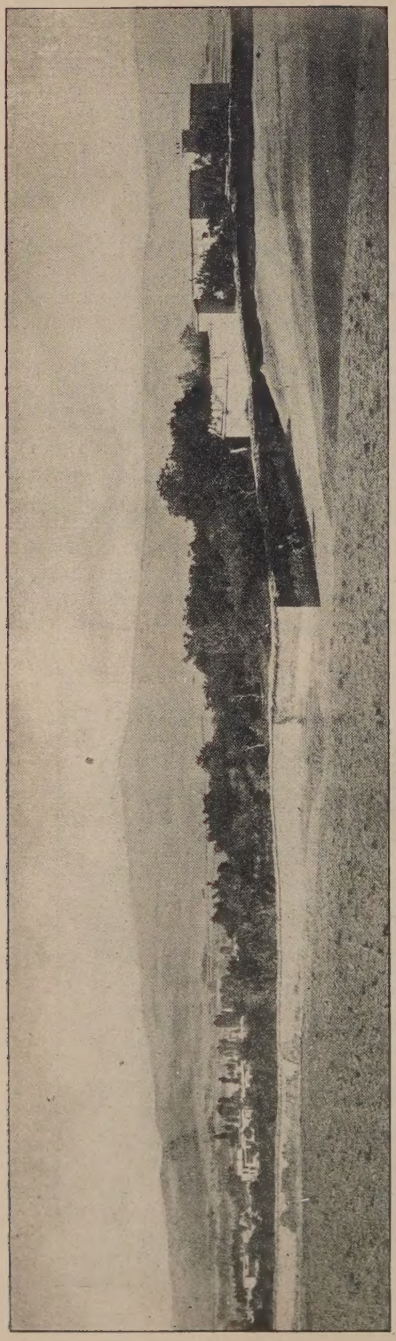
Stepping out into the large inclosure we pass through the orchard of apricot, cherry, apple, pear, and mulberry trees to the garden. Two boys have opened the reservoir, and are irrigating the egg plants, peppers, corn, potatoes, etc. Under yonder tree is a heap of red tomatoes, some six bushels gathered before breakfast. The sweet potatoes which I planted are doing well. This is the third season that I have tried raising them, and this time I hope we shall succeed in preserving the seed over winter. Everything looks flourishing. In yonder field a good-sized stack of barley sheaves will soon be threshed by having the oxen tread them or having a "stone boat," with flint stones in the bottom, dragged over them. After the barley is removed the field will be sown to turnips.

As we walked along the three or four acres of grape vines we noticed that the yield would be good. In a shed at one corner of the vineyard are four cylindrical beehives made of mud. Two of them are occupied by bees that left the mother hives a few weeks before. When these swarm another season we expect to have some civilized wooden hives for them.

On our way back to the courtyard we passed the chickens and turkeys. About thirty of the former and twenty of the latter have been raised this



WINDING SILK FROM COCOONS



THE HARPOOT ORPHANAGE FARM

season, and a belated mother turkey was bringing out a new brood this very morning. Some day we will have an incubator and show that a fowl's time is valuable; still more, that of men. The chickens were greedily eating the grubs that are left after the silk of the cocoons is wound off. Quantities of these pupæ were being dried for winter feed.

Passing through the courtyard again, we went upstairs and visited the large room in which tens of thousands of little paper bags, strung together, were hanging from the beams of the ceiling. Each bag contains a silk moth and the eggs that she has laid. In the basement we find a dozen of the boys preparing portions of each moth by pestle and mortar for the glass slides of the microscope. The young man in charge (one of our boys who has taken his diploma at the Sericultural School in Brousa) examines each slide carefully through the microscope for any traces of disease in the moth. When there is any unsoundness her eggs are discarded. The good eggs are graded, washed, and packed in ventilated, pasteboard boxes, each containing twenty-five grams of eggs. We are expecting to produce 2,000 of these boxes of eggs this year, to sell at prices ranging from thirty-five cents to a dollar each.

Now the good wife of the man in charge of the boys and the farm bids us come to breakfast. We go out beside the irrigation tank, and there to the sound of the water splashing in from the fountain, under the shade of an English walnut tree, my guest, the farmer, and I sit about a copper tray placed on a stool. All but the crisp, thin bread is produced on the place. There is hot milk, butter, *madzoon*, buttermilk, egg plant cooked in butter, eggs fried with tomatoes, cucumbers, and apricots. What more could we wish? The water is the life of the place, without which nothing could thrive. The concrete tank, twenty feet square and five feet deep, now (August) fills once in twenty-four

hours, while earlier in the season it filled three or four times. After the day's work the boys delight to plunge in and have a swim.

The boys' beds (mattresses and quilts) are piled up in one corner of a building, open on the side of the reservoir, which incloses the fountain. Some of the boys sleep here, while others spread their beds on the roof. All seem to enjoy summer life at the farm hugely.

This is the third hired place and the fourth year that we have carried on this kind of work for the orphan boys. We hope to make at least $200 this year, besides the $200 we pay for rent. If we only had a farm of our own, where all the income would be ours and where all the improvements we made would be for our own good, what a great advantage! It would be a safe and increasing endowment. While it is often hard to dispose of the products of other industries, farm products are always in demand, and the silk culture is a growing industry which has no limit in sight.

There are no isolated, complete farms here as in America. The farmers collect in villages, and the surrounding land is a mixed patchwork of fields. It is seldom that one man owns two contiguous fields. We have in view, however, a little village, five miles away and owned by one man, which we can probably buy for $15,000. We have $9,000 already available for the purpose, more than a third of which was contributed by the widow of a missionary who spent his life for Turkey.

If we could once secure such a place our orphans would not be limited to the raising of vegetables, as at present, but could also raise cotton and grains. Besides the vineyard, orchard, poplar and mulberry groves there is mountain pasturage enough to enable us to raise a goodly number of cattle, sheep, and goats.

The opportunities for development with modern methods and machinery are almost unlimited. We could, in fact, have a model village, where not only orphans but other needy and worthy people could obtain work and find a home. In this way our Christian educational system would be getting a new grip and a broader influence on all elements of the community. We know something of what Tuskegee and Hampton and Mt. Vernon mean for America. What would not a missionary institution embodying similar principles accomplish in the heart of this great empire? It "would be an excellent feeder for the colleges."

REV. HIRAM BINGHAM, D.D.

THOSE present at the late Annual Meeting of the Board at Brooklyn, who were profoundly impressed by the presence and addresses of Dr. Bingham, will learn with surprise and a sense of personal loss of his translation from earth to the service on high. The calmness and hopefulness of his utterances gave no hint of that which he knew, and only a few others knew, that he was about to undergo a surgical operation, which might prove fatal. The end came suddenly at the Johns Hopkins Hospital at Baltimore, on Sunday, October 25, and the funeral service was held in the Congregational church at Baltimore, of which Rev. Oliver Huckel is pastor, with addresses by Dr. Huckel and Dr. C. C. Creegan. On Sunday afternoon, November 1, a memorial service was held in the Plymouth Church, Brooklyn, addresses being made by Dr. Hillis, Dr. Burton, Dr. J. M. Whiton, Dr. W. I. Haven, of the American Bible Society, and Dr. C. C. Creegan, with prayer by Dr. Nehemiah Boynton, of the Clinton Avenue Church. These services are spoken of as most impressive and appropriate. A report of the memorial

service at Brooklyn is included in the Brooklyn Eagle Library issue in which the Annual Meeting of the Board is reported. It is most fitting that his body should rest in Honolulu, the place of his birth, beside the remains of his wife and other kindred, where he was so well known and so dearly beloved.

Though he has lived so long and accomplished so much, Dr. Bingham has seldom enjoyed vigorous health, and year after year it has been felt he could not be spared long on earth. But he was able before his death to complete not only his translation of the Bible, a commentary on the Gospels and Acts, but also his Gilbertese-English dictionary, in the preparation of which the strength of his last years was devoted. It would seem as if he would have been content with the accomplishment of such results; but even at the last his hope and expectation were that he might complete a Bible dictionary for the use of his dear flock in the Gilbert Islands.

In a letter written from the hospital at Baltimore to his beloved sister, Mrs. Titus Coan, who had been his companion and co-laborer during the last few years, he charged her to be cheerful, adding: "If there should be an unfavorable issue, my mind is calm, my faith in Jesus unshaken, and fear removed. But we are looking forward to more service for Christ." That service to which he was specially looking forward he is not to render, but another service for Christ he has entered upon, where his high qualities of mind and heart will find ample scope for unending employment.

The following life sketch and personal appreciation are from the pen of Rev. Orramel H. Gulick, who was his longtime and intimate friend: —

"Dr. Bingham came from the best of missionary stock, his father and mother being pioneer missionaries, who with the Thurstons, Whitneys, and Ruggleses, sailed from Boston, under the auspices of the American Board, for Hawaii, in the brig *Thaddeus* in 1819, landing in Honolulu, April 19, 1820.

"Hiram Bingham, named after his father, and born August 16, 1831, in Honolulu, was the sixth child, and the only son who lived to manhood. His first steps in the line of education were taken in the school for missionaries' children taught by Miss Marcia M. Smith, on the premises of Dr. G. P. Judd, ground now covered by the Kawaiahao Female Seminary of Honolulu. He sailed from Honolulu, with his parents, for the United States in 1841, when ten years of age, and was for a time in the Williston Seminary in Easthampton, Mass. He graduated with honors from Yale College, and was an oration stand man of the famous class of 1853, of which Andrew D. White was also a member.

"After graduating he served as principal of the Northampton High School for one year, and then visited England and Europe as guide and preceptor for a youth of fortune. Returning he entered Andover Theological Seminary, but on account of failure of health he did not complete the course, leaving the seminary in the spring of 1856.

"He was ordained in New Haven, November 9, 1856; was married in Northampton, November 18, 1856, to Miss M. Clara Brewster, of that city, and sailed in the first *Morning Star* from Boston, December 2, 1856, arriving at Honolulu, April 24, 1857, and reaching Ponape in the same vessel, September 23, 1857; and commenced a missionary station at Apaiang, of the Gilbert Islands, November 19 of the same year.

"Health failing, after seven years' endurance of the fearful privations of life upon a coral islet, he visited the United States, September 8, 1865; sailed again from Boston for the Pacific, November 12, 1866, in the new packet, the second *Morning Star*, of which he was made commander, and arrived at Honolulu, March 13, 1867. Still retaining command of the vessel, he visited the mission of the native Hawaiian churches carried on in the Marquesas Islands, and also made the circuit of Micronesia, returning to Honolulu in 1868.

"He then took up his residence in Honolulu, planning to make yearly visits to Micronesia, while prosecuting the translation of the Bible into the Gilbertese language. But he made a second attempt to reside for a term in Apaiang, going from Honolulu in the spring of 1873. This last daring attempt nearly proved fatal, but by the help of Mrs. Bingham, though completely prostrated, he returned to Honolulu by way of Samoa, Fiji, and Australia in 1875.

"Since this last date Dr. Bingham has resided at Honolulu, the paradise for the aged and the invalid. But in 1887 the Doctor and his wife visited San Francisco for the execution of some printing. In 1892 and 1893 they came again to the United States to superintend the printing of the Bible in the Gilbertese, the translation of which had been completed by the increasing industry and the persistent effort of the long invalided missionary.

"For two years Dr. Bingham well filled the office of corresponding secretary of the Hawaiian Board, and for a few years he held government appointment as protector for the colony of Gilbert Islanders, who had been brought hither by the sugar planters.

"Besides being the translator of the Bible into the Gilbertese, Dr. Bingham is the author, in the same language, of a hymn and tune book, a Bible dictionary, and also a commentary on the Gospels and the Acts of the Apostles.

"Dr. and Mrs. Bingham are, so far as is known, the sole authors of the literature accessible to the 30,000 people of the Gilbert group. These islands came under the control of the British government about twenty-one years ago, and the smaller portion of the group, namely, the islands lying south of the equator, have since received the care of missionaries from England, under the auspices of the London Missionary Society.

"In 1895 Mr. Bingham's Alma Mater, Yale, conferred on him the title of Doctor of Divinity. Few men who have had the honor of being called to the missionary work have for continuous years held the fort under greater difficulties, or have had so varied and successful a career. Thoroughness, industry, and the most self-denying efforts have crowned with success the life of this honored missionary. Whether as a student in college, or as a teacher in the high school, the captain of the children's missionary vessel, the preacher and teacher of the unclad savages of the coral islands, the translator of the Bible, the commentator, the author of the hymn book, the lexicographer, or the protector of the helpless waifs cast upon Hawaii's shores, in every sphere of this long and varied life the sterling qualities of the missionary and the uncompromising Christian shine with constant luster. The character of this good man cannot so well be symbolized by pure silver or gleaming gold as by the puritanic quality of burnished steel."

CHRISTMAS IN JAPAN

By OTIS CARY, D.D., of Kyoto

THE observance of Christmas in Japan is not entirely a thing of recent years. It first came through the Jesuit missionaries three and a half centuries ago, and it is probable that after Christianity seemed to have been entirely driven out of the land the descendants of the ancient believers continued to remember the day, as they did some other festivals of the church. It is pleasant to know that the first two recorded observances of Christmas had features that were in full harmony with the spirit of the day.

Francis Xavier, who reached Japan

in 1549, spent only twenty-seven months in the country. He then returned to India, leaving the work in the hands of his two companions, Torres and Fernandez, to whose aid he soon sent three new missionaries. The Christmas of 1552 found all five of the missionaries at Yamaguchi, where they celebrated the festival with great pomp, a number of persons having already been baptized in that city. Some of these were asked to meet the missionaries for a conference upon the way in which the work should be conducted. Among other results of their deliberations was a decision that the Christians should engage in works of charity. It was ordered that a box for the reception of alms be placed at the entrance of the building that was used for worship. The administration of what was contributed was assigned to men whose rank and probity made them honored by the people of the city.

The second Christmas of whose observance there is a special record was that of 1565. The Jesuits had won a number of converts in Kyoto. It was, however, a time of civil conflicts, and the missionaries had been obliged to withdraw to the city of Sakai, near Osaka. The Christians were divided in their allegiance. In following their feudal lords they often found themselves fighting against their brethren in the faith. As the year drew near its close two contending armies encamped near Sakai. Father Froez sent invitations to the Christians on each side, asking them to come into the city for the celebration of Christmas. Accordingly large numbers of them came on the preceding evening, spent the hours until twelve o'clock in preparation for the eucharist, and then attended the midnight mass. They next went to the house of the missionaries, where they ate together; and at daybreak, after asking one another's pardon for what might come from the necessities of the approaching conflict, they returned to their respective camps. If in the observance of Christmas at Yamaguchi the early converts, remembering the gifts brought to Jesus by the Wise Men, were led to deeds of charity towards Christ's brethren, this Christmas service at Sakai was, at least for the moment, a help to "peace on earth"; and though the warriors went forth to fight at the behest of their leaders, their thoughts of enmity towards those opposed to them must have been softened by the religious rites and the festivities in which they had recognized one another as brothers in Christ.

The word "Christmas" has in recent years become well known in Japan. One reason for this is that many cards and other gifts for the holiday season are now sent from that country to Western lands, and hence in the preceding spring and summer the workers in certain shops are busy making and packing these "Christmas goods." Considerable quantities of Christmas greens are also sent from Japan to the European communities in the Chinese ports. Either the purchases made by Japanese Christians at this season must be large or else their customs are being adopted by others, for now in the large cities the shops often contain placards announcing "*Kurisumasu*" cards, cakes, or gifts, and advertisements of such goods appear in the newspapers. The bestowal of Christmas gifts fits in nicely with old Japanese customs, it having been usual to make presents at the close of the year, either as a sign of friendship or, on the part of shopkeepers, as an acknowledgment of past patronage and a request for its continuance.

It is, of course, among the churches, Sunday schools, and Christian kindergartens that the season is most observed. *Season* is a better word to use in this connection than *day*, for the Japanese are less particular than Americans about the exact date when any anniversary occasion is observed. Hence in a city where there are several Christian institutions the Christmas gatherings may be scattered over a week or ten days.

A few years ago there was a tendency to make Christmas a time of mere festivity, and in some places this went so far that some persons were inclined to regret that any observance of the season had become customary. The Japanese are a fun-loving people, and their apparent lack of reverence sometimes led them to make light of sacred things in a way that was very offensive to Occidental feelings; but in recent years the pastors and evangelists in most of the churches with which I am acquainted have brought about a commendable change, by which the religious significance of the day has been emphasized and the festivities have been made more seemly without a diminishing of pleasure.

Perhaps the most characteristic celebrations are those held in mission Sunday schools; that is, in those not directly connected with a church, but opened for the purpose of teaching the children of non-believers (or *not-yet* believers, to give the hopeful signification of the Japanese word usually employed), and through them of reaching the parents themselves. Usually it is not difficult in any new neighborhood to gather a number of young people for Christian instruction. The public schools are not open on Sundays, and in cities the street is the usual playground for the children. They are attracted by anything that is new, and if the superintendent and teachers are skillful they can keep up the interest so as to secure a good, though variable, attendance. Usually the parents do not object to having their children come to these schools, though I once knew a boy who on returning home was always met at the door by his grandmother, who sprinkled salt over him in order to cleanse him from any evil influences he had received from a religion that she regarded with suspicion. A few years ago the teachers in the public schools, led probably by suggestions emanating from the Department of Education, used to tell their pupils not to go to the Sunday schools, but this form of opposition has almost ceased. A short time since one of the teachers visited a Sunday school, saying he had noticed that its pupils were much superior to other children in their deportment, and he had come to see if he could discover the reason.

As is likely to be the case with similar schools in America, the attendance often begins to increase from about the first of December, for even though the school is a new one rumors of coming good times have in some way been spread abroad. To counteract this tendency, or to show the newcomers the advantage of becoming regular members, some schools have adopted the plan of having the presents divided into different grades, their desirability being proportioned to the length of time a pupil has been in the school or to the regularity of his attendance.

The parents of the children are invited to the Christmas festival. Lanterns, flags, and flowers give the room a gay appearance. Everybody is seated on the floor and the room will probably be packed full, the children being together in the front part. For several Sundays much time has been spent in practicing the hymns that are to be sung. These, with Scriptural and other recitations, take up the first part of the evening. Young urchins go to the platform, make low bows, give earnest and vociferous utterance to high moral sentiments, and withdraw amid the plaudits of the appreciative audience. Dialogues written for the occasion tell the meaning of Christmas, describe the advantages of attending the Sunday school, or exhort to upright conduct. Sometimes these religious and moral teachings are interspersed with sword dances, in which the Japanese take great pleasure, a boy dressed as a warrior acting out a pantomime corresponding to a descriptive poem that is sung by another person. The evangelist usually gives an address for the benefit of the parents. Then comes the distribution of the gifts, which, though not of great monetary value, give much pleas-

ure to the recipients. The last of these gifts are oranges and cakes for all, old and young, that are present.

The preparation for the Christmas celebration involves considerable work and some expense, but the exercises strengthen the hold of the teachers upon the pupils, help to interest the parents in the school, and do something towards giving those in attendance a knowledge of Him who came to earth for our salvation.

THE BIRTH OF AN OTTOMAN NATION

By Rev. JAMES L. FOWLE, of Cesarea

IT would have required a bold prophet to predict what we actually experienced at Bor on Monday, September 14. Reaching there about eleven o'clock, we went right to Kimya Hanum's. Had we known what was "on the boards" we would have gone directly to the *konak* and heard the first speeches of Takir Bey and Faik Bey, two members of the Committee of Union and Progress. I confess that my faith has been weak. I did not expect in my lifetime to see Turks, Armenians, and Greeks mingling as brothers, or to hear Moslems speak in a Christian church in praise of liberty for all and equality before the law.

AT THE GREEK CHURCH

When I reached the Greek church it was full of Turks, Armenians, and Greeks, all listening respectfully while a blind teacher chanted in Turkish the thirteenth chapter of 1 Corinthians. Then the priests at the altar continued the service in Greek; another teacher read a paper in Turkish, a sort of address of thanks, etc.; and then Takir Bey began in a simple manner and with well-chosen, understandable language to express his thanks and his joy that he could speak thus freely in a Greek church of that love that is commended in the words just recited, taken from the Scriptures that we all receive. He said that if we should obey the commands of God we would all live as brothers; that we were all equal before the law; and that all—Turks, Greeks, Armenians, Jews, Circassians—should live together in love and harmony, and work for the good of our common country. He said that religion was a matter between a man's conscience and his God; that everybody was free to worship God as he pleased, but that in everything else we all were equal; all should strive for the common good, etc. Would that I could remember what he said and could give his own words!

OTTOMAN ASSIMILATION

Faik Bey also spoke of the harm that had come from the mutual hatred that had been stirred up between the different races by those who were really enemies of both; of the loss to the country through bribes and misgovernment; and that all would glory in being Ottomans and work together to make a strong government, respected and obeyed at home, honored abroad, a power in the world for righteousness and the highest civilization. I am thoroughly convinced that this is their purpose and aim, and that they will not swerve until they have accomplished it. There are better days before us, days of which we never have dreamed. Nobody minimizes the dangers and difficulties, least of all these reformers. They are intelligent, clear-headed, and determined, and God will prosper them, In his talk at the *konak* before we arrived Takir Bey spoke of the assimilation of the races in the United States; of many races, but all giving loving allegiance to a common government. In the Gregorian church he urged the same thing.

IN THE GREGORIAN COUNCIL CHAMBER

When they went up into the council chamber of the Gregorians, I was in-

vited to follow. I tried to sit near the door, but first our Kitabji Manouk, then the priest, urged me to "come up higher." I protested quietly but vehemently. The visitors saw that I was a *shapkalu* ("wearing a hat," hence European) and rose at once to their feet, saying, "*Booyooroon.*" As there was no escape I faced the music, and hastened to the upper end of the long room, the whole company rising to receive me. Faik Bey tried to force me into his seat next to the head, but I refused and took the third chair on that side. As soon as I told him I was an American missionary he spoke most cordially of the work done by the Americans and English in teaching the principles of real liberty in this land. He told the Armenians that it was through our efforts that they (the Armenians) were better able to understand what liberty and equality meant, and thus they, first of all, had been ready to make sacrifices for it. He said openly to them, "You owe all this to the American and English missionaries." He spoke, too, in the highest terms of our schools and colleges. This was all said in the simplest, sincerest fashion, with no hint of flattery. It does not need to be said that I was as surprised as I was delighted. One of the biggest *khojas* in Nigdeh was there, and after this speech he showed me marked respect. When they rose to go I held back a bit, that I might not seem to "tag" on to them. Takir Bey did not notice it, but Faik Bey did, and spoke to him. Immediately Takir Bey turned back and asked if I was not going with them. I told him I would go in another direction, at the same time renewing my expressions of sympathy and cordial approval. When I assured him that I would pray for God's blessing upon them he seemed touched, and said, "That is what we desire and expect from you." Do you wonder that I was delighted or that I am hopeful? As I said before, this is nothing other than the birth of a genuine Ottoman nation. What that will mean for the East and for the world it will be hard to predict. If only our Protestant congregations were earnest, consecrated, united now, what a power they could exert!

THE LAST SHALL BE FIRST

Since my experience at Bor I feel that "the last shall be first"; the Turks may surpass the Armenians in their appreciation of and devotion to the principles of real liberty and genuine civilization. When invited by a rich Turk to enter his vineyard he (Takir Bey) replied, "We did not come to eat and drink; we came to help establish love among the different peoples." Two months ago a rich Turk's son killed another Turk. His father is *beratlu; i. e.*, holds an order from the Sultan that he shall be perpetual president of the city council. As soon as these reformers came the mother of the murdered man fell at their feet and begged justice. Takir Bey immediately called the judge, and said (for substance of doctrine): "Why has this woman's plea been neglected? Why has not the murderer been tried?" The judge replied, "The father's *berat* (official order) is the reason." "Call the father at once; imprison him until his son is forthcoming." The son was produced before night, and now awaits trial. It is said that this judge and the *caimakam* (sub-governor) will both be removed. Both are said to be great bribe-takers. The *caimakam* tried to run away, but the Armenians watched and prevented. When these are convinced that an official ought to be removed they report by telegraph to Salonica, and the answer comes at once.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

RECEIPTS FOR OCTOBER

WE did not quite overtake the donations of a year ago from churches and individuals, the shortage being $755.43. Less also has come from the Woman's Boards by $5,545.19 and from the young people by $234.37. Legacies show a gain of $2,056.43. The total loss for the month is $5,171.33, and for the first two months $15,845.94. This is not as encouraging a start on the new year as we could wish. Experience has taught us, however, that the opening months are not wholly reliable as an index of our financial prospects. With business prosperity returning to the country and a general atmosphere of hopefulness pervading the churches, we believe the donations of the Board should show an increase from now on. Certain new factors, too, are at work, and should prove increasingly fruitful, notably the Apportionment Plan and the Laymen's Missionary Movement. We are full of hope. There would seem to be an "antecedent probability" (as the college professors used to say) that the churches, becoming aware of the national openings abroad, will eventually make a suitable response. They certainly would cease to be worthy of the name of Christian if they paid no heed to what God is doing in such countries as Japan, China, India, and Turkey. We have never for a moment lost faith in our Congregational churches, that they will ultimately rise in their grandeur and enable the American Board to become aggressive for Christ in every one of its missions. For this we long and pray and work. But if the Board is even to continue its work on the present basis the churches must materially advance their contributions at once. It is hardly conceivable that conditions both abroad and at home should be more favorable than they are today. The divine call is for progress *now*, not at some indefinite time in the future. We appeal to the churches to act with vigor and promptness.

THE FINANCIAL STATEMENT

RECEIVED IN OCTOBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1907	$15,917.45	$40,174.34	$1,036.01	$7,050.56	$3,932.13	$3,125.62		$71,236.11
1908	15,162.02	34,629.15	801.64	4,326.01	5,988.56	2,998.12	$1,619.28	65,524.78
Gain					$2,056.43		$1,619.28	
Loss	$755.43	$5,545.19	$234.37	$2,724.55		$127.50		$5,711.33

FOR TWO MONTHS TO OCTOBER 31

1907	$29,809.62	$41,049.34	$1,629.99	$11,133.48	$13,916.73	$4,068.12		$101,607.28
1908	22,604.66	38,908.65	1,295.21	9,761.52	7,417.02	3,925.62	$1,848.66	85,761.34
Gain							$1,848.66	
Loss	$7,204.96	$2,140.69	$334.78	$1,371.96	$6,499.71	$142.50		$15,845.94

FACING THE APPROPRIATIONS

By the first of December the Prudential Committee are obliged to make the annual appropriations to the twenty missions of the Board. The meetings of the Committee during November are largely taken up with the discussion of the question as to the total amount to be appropriated, and how it is to be divided between the missions. Practically no money is in sight when the decision is reached. The money must come from the churches during the remaining months of our year. It is evident, therefore, that the appropriations of the Committee are largely an act of faith.

That the Committee at such a time feel a great sense of responsibility goes without saying. These November meetings are of a solemn nature. This year the conditions are peculiarly difficult. We begin with a debt of $80,000, carried over from the past two years. To pursue a policy likely to result in the increase of the debt would be most unwise, and the churches certainly would not sustain the Committee in such a course. On the other hand, the missions are facing the opportunity of the ages. Especially do China and Turkey call for enlargement of the work. For thirteen years there has been no increase in our appropriations for general work. The salaries of the missionaries have been increased slightly in certain of the fields on account of the increased cost of living, but the Committee have not been able to add to the appropriations for schools, hospitals, evangelistic work, native preachers, and other agencies. This refusal to increase the funds for work in these days of unparalleled opportunity has been the sorest trial the missionaries have ever been called upon to bear. As for the Prudential Committee, our readers can imagine their feelings in such a situation. They know well the cost of their decision each year. As they leave the committee room after these November debates they feel almost a sense of guilt, as though they had committed some great crime.

There is only one place of refuge in such a crisis, one source of wisdom and help; and this year as seldom in the history of the Board the Committee felt driven to prayer. Casting aside all other business, the Committee and the officers of the Board recently spent an afternoon in the home of the chairman of the Committee to pray and consult over this subject. The meeting proved exceedingly helpful in both spiritual and practical ways. One thing seemed to emerge with great distinctness: that we should redouble our efforts to make the churches and individual friends of the Board know and feel the solemn call of God for the evangelization of the world in this supreme hour of opportunity. Exactly what new means are to be employed we are not prepared to state at present, but something will be done. Light is breaking, and we believe the new era abroad is to be matched by a new sense of responsibility at home.

We earnestly call upon all the friends of the Board to join us in prayer, continuous prayer, for a mighty stirring of the churches on the subject of foreign missions, and especially that the men may take hold of this work as the greatest enterprise they can engage in. This is a time to believe in God. Let those who believe pray, and there will be victories for the church surpassing our greatest expectations. The members of the Prudential Committee and the officers of the Board pledge themselves anew to faith, to courage, to work. The Kingdom is coming on apace, and we count it the highest of all privileges to have a share in this work in such a glorious time.

"SO MANY APPEALS"

This phrase, which we hear so frequently from those who are asked to contribute to the work of the Board, came forcibly to the mind of the writer the other day when he was

examining his charity account, and wondering how he could make the small balance cover the numerous requests for assistance which had come to him during the past few weeks. The appeals which approved themselves to his judgment he had placed in a large envelope, in the hope that it might be possible to respond favorably in the near future. They all represented first-class institutions of an educational or missionary character, and they all presented a case of need which drew heavily upon the writer's sympathies. He was surprised to find thirteen of these in the envelope. How many more he had rejected his memory did not recall. But to each one of these thirteen institutions it would have been a real privilege to contribute. "So many appeals," he said to himself; "that is what they say to us American Board people when we ask for help. And is it any wonder, when even a man of slender means is solicited to this extent?"

The writer studied the matter carefully, and reached certain conclusions which may possibly be of value to others who find themselves in a similar situation.

First. We should not object to the fact that there are so many appeals, but rather rejoice. It should be a matter of grateful consideration on our part that there is such a large number of benevolent institutions appealing for financial aid. The multiplication of such agencies is one of the grandest facts connected with our country. Benevolence has come to be a characteristic American trait, and we may well be profoundly thankful for it. Moreover, all of these institutions, in so far as they have accredited themselves as wisely directed, represent a number of lives devoted solely to the good of humanity — people who make it a business to do good. These are consecrated men and women who appeal to us for help. If they are willing to give their lives to the work we certainly should rejoice to give money as we may be able.

Second. It is evident that a person of slender means, no matter how benevolently inclined he may be, must discriminate carefully between the numerous appeals coming to him, selecting those which represent the lines of work which appeal to him as most important, together with those which for one reason or another have a special claim upon him. If one's own brother writes for help in some good enterprise to which he has given his life, or a personal friend is in need, or a college classmate has gone as a missionary to India and finds himself overwhelmed by his opportunities, he should feel that such appeals stand in a peculiar relation of privilege. Of course, our church connection is a consideration of prime importance. When we unite with a church we implicitly pledge ourselves to support the institutions of the church and denomination. Its great missionary activities become our activities, and we should rejoice in a sense of possessorship in such good works. Among the benevolent objects of the church we should discriminate between the larger and the smaller, giving the most where the need is most. It would be manifestly inconsistent to give to a great work like that of the American Board, with its evangelistic, educational, and medical agencies operating in twenty parts of the world, only as much as we give to a local rescue mission. If we give five dollars to the latter we should give not less than one hundred dollars to the former. A sense of proportion should govern in all these things.

Third. As for the others, the appeals we cannot respond to, should we not at least accord them the courtesy of a polite and sympathetic letter of regret? Such letters, if written out of a sincere heart, may bring great cheer to the workers who are bearing the heavy end of the enterprise. A kind word is a contribution to any cause, and it is likely to stir within the breast of the sender a sentiment of interest and good will which may

bear fruit some day in a more practical form.

This is where the writer came out after meditating upon his thirteen appeals; and he commends these conclusions to all who are blessed by being called to confront a similar problem. But, oh! for enough wealth to enable one to enjoy the privilege of helping in every good work!

PRECIOUS GIFTS

The most precious gifts that come to the treasury of the Board are not always the largest gifts. We frequently receive gifts, modest in amount, but so rich in self-sacrifice or so fragrant with some special spiritual experience that we count them as more than all the others combined, in accordance with the principle enunciated by our Lord in his comments upon the offering of the poor widow. The spiritual value of a gift is never lost sight of in the office of the Board, and we are glad to feel that this value pertains to multitudes of donations both large and small. We take pleasure in calling attention particularly to several recent gifts where the spiritual sentiment behind them has expressed itself in the sending of articles of value, such as jewelry and coins.

Not long ago we received a five dollar gold piece bearing the date 1853. We happen to know that this coin was presented by a husband to his wife early in their married life and has been treasured by the wife as a keepsake all these years, growing more precious after the husband was called from her side. She now sends it through her pastor to the American Board, feeling that it is not right to keep even so precious a thing when it can be working for Christ in these days of great missionary opportunity. The value of the coin, if turned in at the bank, is only what it was over fifty years ago, but who shall say what sum expresses its value in the eyes of the Lord? May it not be that some reader of these words may wish to redeem this coin, so that it may count more than its cash value?

We have received two gold rings in the recent past; one the wedding ring of a poor widow, who gives her most precious possession in this way. The other is a very rare old Chinese seal ring, hammered out by hand and with overlapping ends after the manner of Chinese rings. It is very heavy and exceedingly quaint. It bears a Chinese character, which we understand signifies long life—a beautiful emblem for any person to wear on his finger. Perhaps some friends of the Board may wish to redeem these rings. The former is valued commercially at about five dollars and the latter at twenty-five dollars. These are cost prices, but it would be almost sacrilege for the Board to let them go at such figures. In the early days of the Board gifts of jewelry and precious possessions were made more frequently than now, and occasionally on public occasions they were sold for large amounts. While this method of realizing on such gifts is rarely feasible at the present time, we hope there may be those whose hearts are touched by the incidents we have named and who may feel that they can add to the value of these evidences of self-sacrifice by purchasing them at our hands.

In looking over the receipts for October, as reported in the last pages of the *Herald*, several large gifts have attracted our eye. The largest is $5,000 from one of the friends who is supporting our new work in Albania; a gift of $2,000 comes from a Connecticut friend; another gift in four figures is $1,000 from an individual. The Chinese Sunday school of Central Church, Brooklyn, sends $161.63. Seventy-five dollars comes from the Chinese school of Farmington Avenue Church, Hartford. We learn that Clinton Avenue Church, Brooklyn, of which Dr. Boynton is pastor, has increased its annual collection by $1,000, and that East Orange, N. J., of which Rev. D. Brewer Eddy is pastor, has just doubled its usual offering.

FOREIGN DEPARTMENT

FAITH AND WORKS

By Secretary JAMES L. BARTON

WHEN this statement reaches our readers the Prudential Committee will have completed the task of making the appropriations for the work of the Board for 1909. It is necessary that the missions know before the beginning of the new year the amount they can depend upon for the conduct of the work under their charge for that year. When this is received they make their plans for the evangelistic, educational, medical, and literary operations of the mission for the year. The appropriation made sets the limit of expenditure, beyond which the missions are not permitted to go, and in accordance with which all work must be planned.

The Prudential Committee, when making the appropriations, has before it detailed statements from all the missions showing the cost of the work for which each mission is responsible, and clearly stating the amounts each mission, after most careful consideration, is convinced it must have to sustain the various departments which it has created and for which it is responsible. In making these estimates due allowance is made for all the native Christians will be able to contribute to the support of the work, which is not a small sum, amounting last year to $253,958. The total asked for by the twenty missions of the Board for 1909, as above indicated, was $227,564, of which the Prudential Committee will probably not be able to appropriate more than sixty per cent. It requires no special knowledge of conditions and needs to understand what a loss this will bring to the work, to say nothing of the depressing effect it will have upon both missionaries and native laborers, as they read in these reductions the unmistakable declaration that the churches of the United States forbid their representatives at the front to advance. These reduced figures amount to a bugle call to retreat.

The Prudential Committee base their appropriations upon estimates of the amount they expect to receive from the churches in 1909. This estimate is made up from the average receipts of the Board from various sources during the past few years. There is no doubt that this is in accordance with business rules, but the question is frequently asked, What would have been the conclusion had the disciples insisted upon the inadequacy of the lad's five barley loaves and two small fishes to feed the five thousand hungry men? Christ proceeded as if he had enough in hand for all and there was no lack, while the boy, besides having a full meal, found left several baskets full more than he had in the first place. There are those who seriously ask if this close application of business principles to divine things does not tend to eliminate faith in the Board, missionaries, and churches, and so dry up the sources of supply.

One of the well-known foreign mission boards of this country for some twenty years was annually in debt from ten to thirty per cent of its receipts. The rule was adopted to make all appropriations upon the basis of the average receipts for the past five years. Under this ruling the estimates were severely cut and the work abroad seriously crippled. Four years ago a for-

ward movement was inaugurated, and after long discussion the board decided to appropriate for the work of the missions all that was asked for all purposes approved by the committee. Since this rule was put into operation not only has there been no debt, but each year, financially and in the progress of the work, has been the best in the history of the board.

Let the churches indicate whether or not they would have the Prudential Committee base its appropriations upon the needs abroad, created manifestly by the hand of God, or upon the way in which the churches have been contributing — or failing to contribute — for the work of the Board during the last few years. Of all years in the history of the Board this seems to be a time when the Lord is calling for a forward movement abroad.

In Japan the Kumi-ai churches are taking sole financial responsibility for some ninety independent church organizations there, while all classes in the empire expect that Christianity will be aggressive. All efforts for advance meet most encouraging response from the people. Progress seems limited only by effort. Our mission is so placed that it can go forward with vigor if we can give reasonable support.

In China the conditions are so inviting, even compelling, that but a word is necessary to reveal the opportunity. Mr. Chang-Po-Ling, a Chinese commissioner now in the United States, and who but recently for the first time made public profession of his faith in Christ, said to the officers of the Board that the educated Chinese of all classes have cast aside all the religion they ever possessed and are now professed believers in no religion. He added that he believed many of these think favorably of Christianity, and that as soon as they have a fair chance to know it will gladly accept it. We have an extensive mission plant in China, and are in a position to bring to bear upon the millions of Chinese in our special fields all the compelling force of Christianity.

We cannot withhold our hand in India just as that great people is beginning to arouse itself to energetic action and to become conscious of a national and racial ability that has lain inactive for centuries. Our supreme, and at times almost hopeless, effort has been to stir up the people in India to self-propelling activity and to personal exertion for the education of their children and for the propagation of Christianity among their people. A new era is dawning, and India is beginning to think for herself and to act as she thinks. The guiding hand of the missionaries is imperatively needed, not only to help in shaping the national movements, but above all things else their presence, with that of an increasing number of well-trained native Christian leaders, is demanded that India in her greed for political power shall not fail to develop and exalt the power of the Christian church and the Christian school in all parts of the country and as the power for righteousness in every community.

The most emphatic and unchallenged call for advance comes to us from Turkey. This is pre-eminently our field and our responsibility. For more than eighty years we have been sacrificing and praying that the barriers to progress there might be removed. At times we have been almost heartsick as we saw the persistence and the strength of the opposition that confronted us upon every avenue along which we attempted to go forward. Only unwavering faith in God and in the gospel we were attempting to plant there held our missionaries and the Board true to the original purpose. Without any special effort upon our part, and without warning, the Lord has suddenly turned opposition into co-operation. The press has suddenly become free; schools are approved; religious freedom for all classes is proclaimed; liberty to travel is granted; in a word, the old oppressive and prohibitive conditions seem to have been removed, and the whole great Turkish empire is ready to advance in everything that exalts a nation and that makes a people righteous.

Without giving any further examples of the way in which the Lord seems to have opened doors of boundless opportunity before us at this present time, we pause to ask how we are to meet these new responsibilities. We all agree that opportunity means responsibility. Do we dare say to our missions in Japan, China, India, and Turkey that they must refuse to accept any new responsibilities? This would look to many like denying our Lord at a time when he most needs self-sacrificing loyalty. To tell our missionaries that they must withdraw from positions already occupied and close up work now well begun would look like betraying our Master into the hands of his foes.

From the fields there comes one united demand, not only to hold with a firm grasp all that has been gained, but to advance to meet the overwhelming requirements of new conditions. We have been doing much to bring individuals into the kingdom, and it has been a most rewarding work. At the present time we have unprecedented opportunity to bring races and nations under the direct and positive influence of Jesus Christ. How shall we meet this new responsibility? Immediate and liberal responses will save the day and permit us to enter upon this new era of missions in a way that will be an honor to our Master, Christ, and a means of much new spiritual life to ourselves.

FIELD NOTES

On the Ground

(Central Turkey Field)

Miss Emily F. Richter, whose departure for Hadjin was recorded in the September number of the *Herald*, writes from that place, under date of September 17, that she has reached her field in good health and spirits: "We encountered enthusiasm about the new liberty as soon as we reached Turkish waters, and were more happy than ever that our lot was to be cast among people who seemed to be as little children. May this improvement be a permanent one."

A Good Report Attained

(Micronesian Field)

Cheering accounts come from Miss Elizabeth Baldwin and Mr. Doenges, of Truk, dated August 20. The German brethren seem to be working with great energy. Mr. Doenges reports the addition of two new outstations in the Truk Lagoon. No boat has as yet been furnished to the station by the Liebenzeller Mission, so no visit could be made to the Mortlock Islands. The fiancée of Mr. Maeder arrived from Germany, and they went to Ponape for legal marriage under the German laws. An item of deep interest is the death of Moses, the first Christian teacher to be sent to the lagoon by Mr. Logan. He has been a very faithful and true man, much beloved by all the missionaries. For some years he has been on the islet of Uman. When he came to visit the Misses Baldwin at Kinamue, and for possible medical help, he grew weaker, and, convinced that this was his last sickness, desired to be taken back to Uman. It was a touching scene at the time of his death. When Mr. Doenges asked him if he was ready to die, believing on Jesus Christ, whom he had preached for thirty years, he answered with a glad "Yes." After his return home the people opened the sides of his little house in which he lay on his couch, that they might look at him and he be able to see them. Supported by the high chief of the island and his adopted son, he gave to the people his messages of love and of warning. His voice was so feeble that it could not be heard by the people, and the chief repeated his words to them. He exhorted them all earnestly, from chiefs down to the children, to

become Christians and help their island. The chief cried like a child while he stood by the couch and repeated their pastor's words. The good man died quietly on August 20.

New Churches in Moravia

(*Austrian Field*)

Rev. J. S. Porter, of Prague, Bohemia, who has special charge of the Moravian section of that field, writes on October 1 of the new developments and enlargement taking place there: —

"The work in the province of Bulgaria has been all one church, but it has grown so as to call for division of it into churches. On September 8, at the Moravian Conference in Brunn, such division was made into three churches: First, the Brunn church; second, the Prossnitz; third, the Novitsch-Lettowitz; each of which has outstations.

"The conference was spiritually uplifting and a season of refreshment in the things of the kingdom of God. And on the outskirts of Bulgaria in Moravia we are to form two new churches in the near future. Then a call has just been received from members admitted to our church here in Bulgaria, but living now in Germany not far from Cologne, to form a little church there. If this is carried out, as seems likely, there will be six new churches to report. There is still a section of Bulgaria toward Moravia where we need to organize a church just as soon as we can put a man down in that section. Rejoice with us in the good way the Lord is leading us. We feel that the prayers of the early Bulgarian martyrs, men and women of God, are being answered. We have a richer harvest in this respect than most of the mission lands."

A Little Christian Commonwealth

(*West African Field*)

The Canadian Congregationalists are partners in a little Christian commonwealth at Chisamba, West Central Africa. Here, under the leadership of seven workers, the various sides of a Christian community are being forwarded. The gospel is preached, scholars are taught, the sick are doctored, the farmer and mechanic are trained. There are 180 church members, a Sunday congregation of 1,500, 850 scholars in six schools, nineteen evangelists regularly visiting a district of 10,000 population, a hospital with cottages under two doctors, and an industrial department — all maintained for $5,000 a year, or fifty cents per church member. The work will shortly be enlarged.

Mission Schooner Sails

(*Micronesian Field*)

The following item of telegraph news under the above heading was published in the Boston morning *Herald* of November 11. It records an event which cannot but be of great interest to all of our readers: —

"SAN FRANCISCO, November 10. — The sixty-foot gasoline schooner *Hiram Bingham*, built and equipped by the American Board of Foreign Missions for service among the Congregational missions in the South Seas, sailed today for the Gilbert Islands by way of Honolulu. The vessel has on board Capt. Alfred Walkup, his son and daughter, a crew of four men, provisions enough to last a year, and a large stock of Bibles and religious literature."

A Fitting Tribute

(*Eastern Turkey Field*)

Note was made in these columns for October of the forty years just rounded out in missionary service by Misses Charlotte and Mary A. C. Ely at Bitlis, Eastern Turkey. How that occasion was recognized by the people there is thus described by Rev. Harrison A. Maynard, who recently arrived at Bitlis: —

"On the evening before, it was discovered that the next day was the anniversary of their arrival. The Armenian pastor said, 'As the violets hide their heads, so these friends have hidden away the date of their anniversary.'

"Unknown to any one, Yakoub Touzzian, with the other Armenian teachers, planned a celebration. The time was too short to arrange an elaborate program, but not too short to arrange one that would show their true appreciation and love for these two women.

"As Miss Ely and Miss Mary, as they are called, entered the hall of the girls' school, it rang with a long cheer and with clapping. When they took their seats a girl and a boy placed wreaths on their heads. There were several readings and songs by the pupils, some written for the occasion. Each was a tribute of love, or an expression of gratitude, or a wish for their happiness.

"The pastor, Rev. K. Vartanian, expressed the gratitude of the Protestant community, thanking them for their work as teachers, as evangelists, as distributers of relief, and as mothers.

"Yakoub Touzzian described the impetus they had given to the education of girls in Bitlis, and dwelt upon their devotion to the people in time of famine and oppression. 'The wrinkles on their brows,' he said, 'and their thin, white hair show how they have labored for the people.'

"Miss Charlotte was too much affected to continue beyond a few sentences of appreciation of their words. The pastor, 'their own son in the faith,' then spoke for them. He said it was not necessary for them to speak their appreciation, for it was shown by their daily lives of sympathy and service. The program was ended with the singing of the Doxology in Armenian."

Truly a most fitting tribute.

LETTERS FROM THE MISSIONS

EUROPEAN TURKEY MISSION

A PHENOMENAL PRAYER MEETING

In a letter from Rev. Edward B. Haskell, of Salonica, September 26, which he designates "An Epistle from the Thessalonians," are these striking passages: —

"In Strumnitza district a great outdoor assembly was called, regardless of creed or nationality, to demand a constitution. After an address by an officer a Moslem *hodje* stood forth and made a prayer so moving that some of the officers wept. When he ceased they invited the Bulgarian Orthodox priests to pray. But these had not on the garments in which God heeds (their) prayers, nor had the church fathers foreseen the establishment of a constitution in Turkey in order to write any prayers appropriate to the occasion. The poor men looked helpless, and declined. The Greek priests were then invited with the same result. Finally the puzzled Moslems turned to our Pastor Gratchenoff, who bared his head and prayed. He was followed by the Jewish rabbi. Had the American Board sent no evangelists among the Orthodox Bulgarians, the so-called Christian majority of that district would have remained dumb at the very culmination of its centuries of longing, and would have left all the praying to be done by the Mohammedans and Jews. Does not a church need evangelizing whose priests know not how to pray, even under the inspiration of a great and moving occasion, when rocks themselves might 'their silence break'?

"Brethren, 'all the doors were opened.' We may travel and preach, open schools or send colporters where we will. The Turks grant us full liberty to work. The question is whether *you* will give us liberty; in other words, men and means.

"In times of massacre and famine American Christians have readily given thousands of dollars for relief. In this great, glad hour of opportunity will they not show that they care at least as much for the souls as for the bodies of men; as much for their mental,

ethical, and spiritual interests as for the prolongation of their physical existence?"

SOUTH AFRICAN MISSION
ZULU BRANCH

MEDICAL PRACTICE IN ZULULAND

"Chief Mbekameva had sent for the doctor. When he heard that the charge would be ten dollars he was somewhat in doubt. When he heard that it would be fifty dollars he thought it worth while, and sent.

"Chief Mbekameva was a heavy drinker. Native beer and the gospel, as preached by the American Zulu Mission, are not harmonious. He chose the beer. This troubled Mr. Wilcox. He wanted to see work started among the chief's tribe. The chief was sick. Mr. Wilcox made suggestions. The chief sent for the missionary doctor.

"Zakayedwa is the native preacher near there. He is a recent graduate of the theological school. He wants to do work among the chief's people. He promised to meet me next Friday, so I wire that I am coming next Friday, and go to Port Shepstone on that day. But the telegram doesn't reach Zakayedwa until the next week, and also I learn that next Friday means next week Friday. So the following week I again make the trip to Port Shepstone, eighty miles, and this time find a retainer of the chief waiting for me. They have three horses, for the last forty miles of the journey must be made on horseback. They brought the chief's own horse for me to ride. It was a fine, big animal, not very pretty, but strong and willing; and he did not settle back with a groan when I mounted, as so many horses do.

"The chief's kraal was situated on the bluffs above the Umzinkulu River and looking across into Cape Colony. It was not much of a kraal, having only six or eight huts for the chief's wives. As we came up the natives in the party held up the right hand and called out, '*Bayete*,' which means, being interpreted, 'Hail! most gracious sovereign!'

A KRAAL IN ZULULAND

"The chief came out to meet us. He was really a fine-looking man, guiltless of royal robes or of any other robes except the universal *mutsha*. I greeted him with the Zulu for 'Good afternoon, chief,' and we proceeded to the royal palace. It was really quite an imposing hut, with six or eight small anterooms on the outside, containing boxes, harness, piles of corn, skins, etc. In the center was the throne room, with earth floor, calico print lining the walls and ceiling, and on one side the large, wooden throne or judgment seat, similar to what they have in the English courts of law. Here was where the chief held his court.

"For our consulting room we used one of the small anterooms. When I inquired into the chief's symptoms I found that they were not very alarming. The worst trouble was with his digestion. I asked if he had any trouble with his food. He replied that he had not been able to eat any food for the last six years. This was an amazing statement; and when I asked what then he had been living on he replied that he had taken nothing but *utshwala*, as that was the only thing that did not distress him. Now *utshwala* is their native beer, and contains anywhere from five to fifteen per cent of alcohol, with lactic acid, acetic acid, and manifold other by-products of fermentation. It is thick, soupy liquid, and contains also some grain and starch and perhaps some sugar. It is likely that the chief occasionally dissipated to the extent of taking a little porridge or amasi or meat, but I could well believe that for the most part he had confined himself to the plain and simple diet of beer and beer only. Now my experience among the natives leads me to think that a large part of the digestive troubles so common among them is due to the almost universal beer drinking. And their idea of drinking beer is not to take a glass two or three times a day, but for several of them to get around a tub of beer, and drink all day and all night and all the next day, until the beer is finished and not a drop wasted. And in many cases the beer seems to act as an irritant to the stomach, the heart, and the kidneys. Usually, if I can get a native to leave off beer drinking I feel confident that his digestion will rectify itself, medicine or no medicine. But I am careful not to tell them that the disease is due to the beer drinking unless I can see a definite causal relation.

"In the case of the chief I had no doubt to trouble me. It was perfectly plain that what the chief needed was food and what he did not need was beer, and the latter was contrary to the former. This was evident to me before half a dozen sentences had been spoken. But did I say so to the chief? Oh, no! I asked him all sorts of questions. I pounded his chest and I pounded his stomach and I pounded his back. Then I took my stethoscope and listened to him all over the body, and I made other examinations and went through performances until the royal mind was satisfied with my erudition and thoroughness. Then I was ready to give my judgment. I made the astounding revelation to him that what he needed was food. I also confided to him that he had been taking more *utshwala* than was good for him. When he got used to that thought I went a step further, and explained that the *utshwala* had already done considerable damage, and that the essential thing now was to leave it off and get well. He very properly objected that he couldn't eat food, and to stop the *utshwala* would leave him rather hungry. Then I played my trump card, and told him that that was where the doctor came in; that I would give him medicine to help him eat his food; that he could continue his *utshwala* (necessary concession) until he could eat, and then he was to leave off his drinking. So that was the way we left it.

"Then the chief brought in about a dozen of his wives and children, and

I saw them without extra charge. Then he brought out ten golden sovereigns and paid his bill, and we arranged for men to come to the station for the medicine. After the professional business was all done they brought in amasi and kaffir corn meal, and I sat down in the throne room and had a Zulu feast.

"Some weeks after Mbekameva sent for more medicine, and sent word that he was not now drinking beer and was much better. That didn't surprise me.

"Some weeks again passed over our heads, and the last that I have heard of Mbekameva was that he was now so well that he felt fully justified to again take up and indulge in the good cheer and conviviality of beer drinking. And I am not surprised at that, either.

"'And some fell among thorns; and the thorns sprang up with it and choked it.'"

MADURA MISSION

FRESH ASPECTS OF NATIVE LIFE

A letter from Rev. C. Stanley Vaughan, of Manamadura, July 20, reveals that increased cost of living is an experience not confined to the United States and the countries of Europe. Among the crowded populations of Central Asia, where human life is sustained at a cost so small as to seem impossible, the like tendency to increase of cost is witnessed.

Higher Prices

He says: —

"The value of the rupee as a buying medium has very much fallen off. I was this morning speaking with a large private contractor for government and other works, and the engineer of the estate of the Minor Zemindar of Sivaganga, now under the Court of Wards, and both said that whereas formerly three, and even two and a half, annas was the salary of an ordinary coolie per day, they today found it difficult to get coolies even at six annas. They both acknowledged that the reason for this was the rise in prices, which made the six annas of today as necessary to the coolie as the three annas from fifteen to twenty years ago.

"I do not think that the missionary is affected to this extent, but that he finds it much more expensive to live, and gets much less for his rupee today than formerly, is beyond question. India has been placed practically on a gold basis by the introduction of the English sovereign as a part of the Indian currency at the rate of fifteen rupees to the pound sterling.

A Startling Discovery

"It takes years of residence in India to understand the real condition of the lowest of the people. Only a week ago yesterday I went to the Pariya street in the village of Tirupuvanam, where there are several Hindu houses and four Christian families. Seeing a lot of children standing about, I began to ask about their numbers, age, willingness to learn to read, and so on. Two bright-looking boys of some twelve years stood by; being questioned, said they worked in the house of such and such a man in the village. I then asked what pay they got, to which they replied, without the least hesitation or sense of shame, 'Oh, we are sold.' Further question brought out the fact that I was face to face with that type of slavery wherein one man lays claim to the body of another. For several generations these families had served their masters. To be sure, the law would not uphold this claim, but it is so very little that the law has to do with the real inner life of the people that here, within half a mile of a magistrate's office, a police station, and, I may add, a mission church, has existed a community which openly and frankly acknowledges that they are the property of other men.

"This fact gives new force to the words I have so often heard in connection with persecutions which have broken out against our Christians. It has often been said, 'They refuse to

CONSTANTINOPLE

work for the Hindus for nothing.' I have often taken this to mean just what it said, that some one or other of the caste men of the village concerned was trying to get a few days' work out of them without a proper equivalent. Is it not more than possible, in fact, probable, that in some cases, at least, this refusal is the protest of a dawning manhood against the ownership of and slavery to a fellowman? More often than would at first appear, along with the hope of a life with God, we are helping redeem men's bodies from as real a slavery as that which once darkened the fair name of America."

WESTERN TURKEY MISSION

THE NEW CONSTANTINOPLE

Correspondence from all parts of the Turkish empire is so crowded with novel incident and remarkable occurrence that it is not easy to make selection for publication. The following from Dr. J. K. Greene, of Constantinople, gives vivid glimpses of the changes which have come over that historic city: —

"I arrived at Constantinople two weeks ago today and found a changed city. The streets, buildings, and the old bridge were the same as aforetime, but the attitude of officials and the smiling faces of the people were such as I had never seen before. On leaving the train I walked with my porter through the customs room, and nobody moved to look at my baggage and nobody asked for *backsheesh*. Behold a revolution involving changes unheard of and unthought of for 450 years, and almost without bloodshed and without any disorder or change in the ordinary course of life! It is wonderful. And the Sheik-ul-Islam, the legal expounder of the Koran, officially declares that all these changes involving the equality in civil rights of Mohammedans and non-Mohammedans are in accordance with the spirit of the sacred book of the Moslems! Such liberal interpretation of the Koran is a thing unheard of; and if the attitude of the government towards non-Mohammedans

continues to accord with the above interpretation, then at last will Mohammedans and Christians realize that they have a common country; then will they begin to learn the meaning of the word patriotism. Thus far the good work goes quietly on. Old Turks rub their eyes in amazement, but the younger and educated Turks, including the military, the civil, and the religious classes, are firmly united to carry out their program. All high offices are now filled with men who sympathize with the new *régime* and have sworn to uphold it. Even the secretaries of the Sultan and the keeper of his palace are changed. Economy is the watchword of the hour. It is reported that out of 380 aids-de-camp who were personal attendants on the Sultan only thirty remain; out of 800 cooks in his palace all but seventeen have been dismissed; his stud farm has been broken up and the horses turned over to the army; his private theater, within the precincts of his palace, has been closed, and three clowns who received each £T.100 ($440) a month, have been dismissed; some twenty-nine mansions and palaces in and about Constantinople and various mines and estates throughout the provinces, whose revenues went directly to the Sultan, have been given up to the state. Such changes in the palace and in the perquisites of His Majesty, who for thirty-two years has ruled an absolute monarch, truly indicate that Hamid the Obstinate has become Hamid the Obedient.

"Deliverance from the press censorship is a wonderful boon, and new papers and magazines in many languages are constantly appearing. The cartoonists are abroad. On the whole, the editors of the newspapers, *especially the Turks*, are writing with moderation and with a just sense of their responsibility, and are helping greatly to acquaint the great body of the people with the new *régime*. The League of Union and Progress, the most influential unofficial body, is sending agents, military, civil, and religious, throughout the provinces to enlighten the public mind. Surely God is in this movement, and let all God's friends pray for its success.

"Robert College and the girls' college and the Sedik Pasha schools and Mrs. Green's private school at Bebek are full to overflowing. Turkish children are coming without fear, and there is no place to receive them; neither room enough nor teachers enough."

THE WIDE FIELD

JAPAN

SUMMER STUDY OF THEOLOGY AT THE DOSHISHA

The growth of summer schools in our own country has been rapid and widespread. No longer are great educational plants permitted to lie idle through the summer vacation, the season when they can be kept open and operated with the least expense. More and more largely with each year their facilities are in demand for special courses of study for teachers and others whose work leaves them little opportunity for such advantages during the collegiate year. In answer to this growing demand many summer schools have passed beyond the experimental stage and become an established educational undertaking. It is a growth not confined to this country, but has spread to far-away lands. A like demand to that which gave rise to the summer school of theology at Harvard resulted this year in a summer school of theology at the Doshisha in Tokyo, Japan. The success of it exceeded expectations, both in the number and character of those who attended as students. Where none but pastors, evangelists, and theolog-

ical students were looked for, a large number of laymen came, including school-teachers, business men, farmers, lawyers, and physicians, swelling the numbers to nearly two hundred. As a result the curriculum was broadened out to include courses in psychology and philosophy as well as theology. Among the more strictly religious subjects upon which lectures were given were: "The Teaching of Jesus," "The New England Theology," "The Apostolic Age," "The Christian Conception of God," and a devotional course on the Psalms. With the exception of Professor MacClintock, of Chicago University, and Dr. Sydney L. Gulick, the lecturers were Japanese, one a Methodist, the others connected with the Doshisha and the Kumi-ai churches. The work was of such high excellence and promise as to insure its continuance in future years.

INDIA

THE DAY OF OPPORTUNITY

An article in the English *Church Missionary Gleaner* on "Our Opportunity in India" closes with a strong presentation of the present situation and its demands, which has equal fitness and force for all branches of the Christian Church having missionary agencies in that country: —

"It is obvious that the mind of the modern educated Hindu is seething with new ideas and ideals. Desire for reform, educational enthusiasm, passion for freedom, demand for equality, a new attitude towards women, a new humanitarian feeling — all these are features of the present intellectual and moral upheaval, and have undoubtedly been produced by the combined action of Christian missions and the government of India.

"If, then, we recognize that the core of the nationalist spirit is lawful, viz., a desire to raise India to the best and noblest heights, we must see that in God's hands it may become a mighty lever to raise the nation's aspirations towards himself and to find in the true God its true goal. Within the space of a single generation it will probably be decided *according to the predominant influence exerted now.*

"One thing is perfectly clear. If the unprecedented opportunity is to be seized we must be ready to make unprecedented sacrifices, and to make them *at once.* We must send forth the best we have; we must give the most we can. From our universities we must be willing to send scholars who can teach; leaders who can guide without ruling; holy and humble men of heart who can build up and organize the Indian Church, which one day may be the spiritual mother of one-fifth of the world's inhabitants; men of sympathy, who will so draw out the zeal and self-sacrifice of Indian converts that they may become evangelists and pastors, fired with longing for souls.

"From our homes we must be willing to send forth Christlike, cultured women, humble-minded, unselfish, patient, and loving; women who shall win for Jesus Christ the heart's devotion of India's daughters, who in turn shall become their own best missionaries.

"And from those who are withheld from personal service on the field there must be offered the willing sacrifice of money, time, labor, and, above all, *prayer* to a degree never touched before.

"It is the day of opportunity; a day whose hours are speeding quickly, and that in the history of India may never return. There is no personal escape from partnership in the great enterprise of bringing the millions of our fellow-subjects to Christ. Do we desire to 'escape,' in view of his great sacrifice on Calvary for *them* and for *us?*"

CHINA

WEIGHTY ADVICE

No man is better qualified to advise as to missionary measures in China than Sir Robert Hart. More than a half century of residence in that country and of confidential administrative connection with inside operations of

its government has given him most intimate acquaintance with Chinese life and character. Added to this, his close personal relations and warm sympathies with the missionaries there enable him to give counsel with respect to their work which is entitled to the utmost weight.

The measures which he specially urges upon missionary societies are an increased force of medical missionaries and trained nurses; the opening of new schools and colleges; the enlargement of work among women and girls; the establishment of more philanthropic agencies to help the blind, deaf, and dumb foundlings and lepers; and the sending of missionaries specially qualified to influence the ruling and literary classes through lectures, literature, and friendly intercourse. The result of such measures he is confident will be hopeful and rewarding. "Until now," he says, "we have been merely feeling the way and preparing foundations, but the new generation is going to build, and China's pagoda will tower high among the nations."

A MASTER WORKMAN

Rev. C. W. Mateer, D.D., LL.D., whose death occurred at Tsingtao, China, September 28, was one of the great missionaries of that empire. He was a man of strong personality, a leader of thought among his missionary colaborers, and a teacher whose influence upon his pupils was most marked. His students were known all over China as men of accurate scientific knowledge and scholarly training at a time when few schools were able to give any instruction in higher branches. Few men in China have done a more permanent and constructive work through literary labors and participation in the development of the educational system of mission schools.

He began his work in the province of Shantung in 1863, two years after it was first occupied by the Presbyterian Mission, and started a school the next year, which became a college in 1881, and the nucleus of the Union College established at Weihsien in 1904. He prepared a series of mathematical text-books in Chinese which are used by schools all over the empire. He shared with Dr. Chauncey Goodrich and others the work of revising the Mandarin New Testament. His text-books for the study of Mandarin are of great value to every missionary student, and his discussions of mission methods and researches concerning the proper rendering in Chinese of religious terms have been a most valuable contribution to the science of missions in China.

Dr. Mateer was a prominent figure at the Centenary Missionary Conference in Shanghai in 1907, as he had been at so many other representative missionary gatherings, especially those of the Educational Association of China. He was chairman of the Committee on the Missionary and Public Questions for the Centenary Conference, and prepared its important report. In 1900 he married Miss Ada Haven, long a member of our North China Mission.

THE WEST INDIES

A CHEERING REPORT

A year's work of the English Wesleyan Methodists in the West Indies is reported by the Rev. Charles Rickard in the *Foreign Field* for October. The nearness of these islands to our shores and the responsibility of our government in the Canal zone of Panama cannot but give the account a special interest to us: —

"In one of his essays Carlyle said, 'The West Indies grow pineapples and sweet fruits and spices; we hope they will one day grow beautiful, heroic human lives too, which is surely the ultimate object they were made for: beautiful souls and brave.' Those who have loved the people best, and labored longest for their uplifting, rejoice to know that Carlyle's pious aspiration has long been an accomplished fact; and the annals of our missionary operations, while recording many a disappointment and failure, are often

illuminated by stories of 'beautiful, heroic human lives.'

"Probably no part of the mission field has yielded speedier or more permanent results than the West Indies. The fact that the English language is so generally spoken gives the missionary immediate access to the people; and from the first they showed a sympathetic interest in the evangel of Jesus Christ, to which the human soul, in whatever nation and however degraded, is often so ready to respond.

"In recent years trials on an appalling scale and of almost unexampled diversity not only retarded the development of the work, but seemed to threaten its existence. But our people's faith is genuine, their love to the church deep-rooted and sincere, and they have passed through these ordeals, not only unconquered, but disciplined and strengthened.

PANAMA

"The year's work on the Isthmus of Panama has been most gratifying. The erection of suitable church buildings is now approaching completion, and arousing considerable interest in the city. With this material improvement there is also spiritual advance, and the membership has increased by 133. The outlook at Empire, another station in the Canal zone, is also highly encouraging. The society, which is throbbing with life, owes much of its vitality and success to a band of earnest young men."

THE PORTFOLIO

Memorable Utterances at the Annual Meeting

New Hope for the Missionaries

The missionaries have seen their work growing rapidly year by year; they have seen the hands outstretched for help; they have heard the pitiable cry for something better from thousands all about them. Then they have turned to the home land and voiced this cry, and it has seemed to them sometimes as though the churches had mocked at them. They have asked of us bread to feed the hungry, and if we have not given them a *stone* many of us have sent them only *crumbs*. Some of them have grown old in the service, and have but a few more battles to fight before they hear the reveille call in another world. Do you wonder that sometimes they have felt discouraged at the poor support we have given them? But this new movement has brought them new courage and hope. They are longing and praying for its success. They are praying for this meeting tonight. It seems to them like the dawning of the new day for which they have been looking. If we do not make good now we shall break their hearts. The men of other faiths, as we have seen, are alive, and putting themselves and their gifts into service as never before. We Congregationalists are going to keep the old American Board in the van as of old, and not permit others to pass us in the march to the larger triumphs for Jesus Christ and the reward for nobler service. I am sure we are to respond at once, so that when we come to our centennial in 1910 we shall have made great strides forward from our position today.

From an address of Pres. Samuel B. Capen, LL.D.

Man's Search for God Intensifies the Divine Imperative of Missions

What a vivid contrast rises before the mind of the Christian! While he walks in the sunshine of divine love, multitudes of his fellowmen stumble in the darkness of the night of their need. While he says of his God, "Closer is he than breathing, nearer than hands and feet," this other child of the Father cries, "O that I knew where I might find him!"

How intolerable it is to his soul! He cannot turn away from it any more than one standing on the shore of the sea can turn away from the cry of the man caught by the undertow, wrestling with all his might for his life, and calling for aid to save him from the depths. He cannot stop his ears to that cry any more than the soldier, rushing to the limpid stream in the hour of victory, can forget the comrades who fought by his side and who, lying wounded on the battlefield, implore relief from their consuming thirst. Just as when a mine is wrecked and precious lives entombed, those who seek to rescue their brother-workmen redouble their efforts as they hear through the barrier of earth the faint tap of the imprisoned men doing their best to aid in their own rescue, so the sense of the world's struggles toward the light intensifies the effort to bring light to the world.

If we could not tell where the trouble lay in that aching world-heart it might be different, but we know beyond all doubt what the secret is, that it lies in the failure of the non-Christian faiths to lead man to the good God and to provide an adequate remedy for sin.

From the sermon of Rev. Charles S. Mills, D.D.

Hunger after Righteousness

Great spiritual awakening has begun in Japan. Such an awakening we have never experienced before. The young men, especially students, have begun to yearn after the spiritual food. They feel intensely in their hearts the lack of spiritual culture. They hunger after righteousness, not the dead theories of ethics or the dogma of ancient tradition, but the living personality that touches their innermost heart. One of our brilliant scholars, who had received the scientific education of Japan completely, from the lowest grade of common school to the highest of the Imperial University, cried out some time ago in agony of his religious struggle: "Whereas I asked for bread, my teachers gave me stone; whereas I sought after fish, they gave me a serpent; whereas I longed for eggs, they gave me scorpions. I would rather die in superstition than live in irreligion." Hundreds and thousands of students sympathize with this heart-rending cry.

From the address of Rev. Danjo Ebina, of Tokyo.

Not Businesslike

The few men whom we have been training to fight the battles of the King cannot go to the front for want of a proper backing. Take one instance. In our training school last year was a young man of excellent ability, of winning personality, of spiritual gifts. He was active in church and Christian Endeavor Society, and his manner of superintending a branch Sunday school was admirable. I fell in love with him, and rejoiced to think how he would re-enforce our little band. But there were no funds to send him into the field, although with temporary aid from the American Bible Society Mr. Wright kept him at work for a short time as colporter. There reached me at Montclair, a few days ago, a letter from the manager of a guaranty company of Mexico City, asking some questions about A. G. Piñera, and stating that he had applied for the position of station agent on the Mexican Northern Railway in a small town in the state of Durango. With a heavy heart I wrote "in confidence" my answers to those inquiries. Many another man might have been found to fill that place to the satisfaction of the railway company, but of them all probably no one could do the work for which Piñera had been trained by your missionaries, supported by your gifts, and for which he shows signal capacity. Is this managing the business of the King as it ought to be done?

From address of James D. Eaton, D.D.

The Real Secret of It

How each of us in this Pentecostal year are stirred by the strange resur-

rection of the land of my birth and my boyhood, the sudden presence among the free nations of the world of a free Turkey. Many causes have combined, many factors are present, many influences have turned the hearts of men through that empire; but if we ask ourselves what the governing and final factor is which has brought about the first of the world's bloodless revolutions, which has seen a people, divided and dissevered by creed, by race, by language, by every conceivable difference which can separate the sons and daughters of men, suddenly act together, we do ill if we forget that for eighty years American missionaries, and most of all the missionaries of the American Board, have been laying the foundations and preaching the doctrine which makes free government possible. Behold there those first two words, Liberty and Justice, in the national colors of Turkey, but yesterday the colors of despotism, and today the bright colors of freedom and the constitutional law! Where do freedom and justice come from, except from the teaching of the American missionary? For eighty years present in Turkey, our missionaries, men and women, who have taught in various schools and colleges, who have been called of their Lord to the work of missions in city and village, in road and field, have been dotting Turkey over — four, five, six hundred, just as many, my friends, in missions, as our contributions permitted the Board to send — dotting over Turkey daily, the unconscious apostles of liberty and self-government. . . . Do you imagine that that has gone on for eighty years in every Turkish city, with every sermon and with all the teaching and training soaked and permeated with the spirit of American liberty and the love of American justice and the hatred of oppression, without gradually leavening the whole lump?

From address of Dr. Talcott Williams.

What Tells in Missions

The essential thing is the life of God in the soul of man, the living Christ, redemption from sin; these secured, the non-essentials will take care of themselves. For it was this emphasis of first things that won from Lord Lawrence his tribute that the missionaries had done more for India than all other forces for good put together.

It is this transforming work of the missionary that won these encomiums from Sir Robert Hart, of China, Lord Cromer, of Egypt, Lord Curzon, of Calcutta, and Leigh Hunt, who has developed the coal mines of Korea from the grass roots, has organized the industrial interests on the Nile, in the Ural Mountains, and in South Africa. When I asked him for an estimate of the missionary's work in these new countries, he answered that he spoke from the viewpoint of a business man of the world, that he had seen them in many continents and countries, under every form of stress, in wilderness and village and city, in school and hospital, on the plantation, in mines and tea fields, in the cotton mills, and that, take them all in all, they are the grandest and most useful body of people in this world.

From the address of Dr. Newell Dwight Hillis.

THE BOOKSHELF

MISSIONARY AND OTHER NEW BOOKS

The Jungle Folk of Africa. By Robert H. Milligan. New York: F. H. Revell Co. Pp. 380. Price, $1.50 net.

A graphic narrative of travel, exploration, observation, adventure, comedy, and tragedy incident to seven years of missionary work in Africa.

Bishop Hannington. By W. Grinton Berry. New York: F. H. Revell Co. Pp. 208. Price, $1.00 net.

The life story of this well-known missionary martyr retold, a consider-

able part in Bishop Hannington's own words.

Adventures with Four-Footed Folk. By Belle M. Brain. New York: F. H. Revell Co. Pp. 200. Price, $1.00 net.

A kind of missionary jungle book, being a collection of over fifty animal stories taken from chapters of experience in mission fields throughout the world.

The Famine and the Bread. By Howard A. Johnston. New York: Young Men's Christian Association Press. Pp. 142. Price, $1.00.

A book of stories from mission fields intended to make real to young people the life and conditions of Asiatic countries.

History of the London Society for Promoting Christianity amongst the Jews. By W. T. Gidney, M.A. London: Operative Jewish Converts' Institution. Pp. 672.

A centennial volume recording in full detail the origin, growth, and far-reaching activities of this organization, an early offshoot from the London Missionary Society.

Sheldon Jackson. By Robert L. Stewart, D.D. New York: F. H. Revell Co. Pp. 488. Price, $2.00 net.

The biography of a Presbyterian leader in home missions, who has been a history maker among the Rocky Mountains and in Alaska, and still lives after fifty years of most energetic and effective service.

Missionary Achievement. By W. T. Whitley, M.A., LL.D. New York: F. H. Revell Co. Pp. 248. Price, $1.00 net.

A sketch of Christian mission history in five grand divisions: I. Failure in Asia. II. Success in Europe. III. Struggle in Africa. IV. Expansion in America. V. Replanting in Asia.

Overweights of Joy. By Amy Wilson-Carmichael. New York: F. H. Revell Co. Pp. 300. Price, $1.00 net.

A volume of missionary optimism, in which full allowance is made for darkest facts and conditions of the actual problem.

The New Things of God. By Henry A. Stimson. New York: F. H. Revell Co. Pp. 480. Price, $1.25 net.

This is a book of sermons preached in a quiet city church of the Congregational order. The newness to which it lays claim is not novel interpretation of the gospel, but fresh understanding of it as the result of growing Christian experience.

The Character of Jesus. By Charles Edward Jefferson. New York; Thomas Y. Crowell & Co. Pp. 360. Price, $1.50 net.

A portrait of the Christ as he must have been seen by his friends and enemies, giving the reader a definite impression of a real historical personage.

OTHER BOOKS RECEIVED

"The Fire-Fly's Lovers," by William Elliot Griffis. New York: Thomas Y. Crowell & Co. Pp. 160. Price, $1.00. "Evening Thoughts," by J. R. Miller, D.D. New York: Thomas Y. Crowell & Co. Pp. 366. Price, 65 cents net. "The Wider Life," by J. R. Miller, D.D. New York: Thomas Y. Crowell & Co. Pp. 286. Price, 65 cents net. "Glimpses of the Heavenly Life," by J. R. Miller, D.D. New York: Thomas Y. Crowell & Co. Pp. 32. Price, 50 cents. "Where the Rainbow Touches the Ground," by John Henderson Miller. New York: Funk & Wagnalls Co. Pp. 253. Price, $1.00. "On the Open Road," by Ralph Waldo Trine. New York: T. Y. Crowell & Co. Pp. 62. Price, 50 cents net. "A Little Land and a Living," by Bolton Hall. Arcadia Press. Pp. 287. Price, $1.00. "The Atoning Life," by Henry S. Nash. New York: The Macmillan Co. Pp. 148. Price, $1.00 net. "The Tithe in Scripture," by Henry Lansdell, D.D. London S. P. C. K. Pp. 192. Price, 2s. 6d. "Winning Men One by One," by H. Wellington Wood. Philadelphia: Sunday School Times Co. Pp. 119. Price, 50 cents net. "Training the Teacher," by A. F. Schauffler, Antoinette A. Lamoreaux, M. G. Brumbaugh, and Marion Lawrance. Philadelphia: Sunday School Times Co. Pp. 270. Price, 50 cents net. "The 'How' Book," by M. A. Hudson. Philadelphia: The Sunday School Times Co. Pp. 144. Price, 50 cents net. "Conventions and How to Care for Them," by E. C. Foster. Philadelphia: The Sunday School Times Co. Pp. 93. Price, 25 cents net.

THE CHRONICLE

ARRIVAL IN THIS COUNTRY

October 10. At New York, Rev. W. C. Wilcox, of the South African Mission.

DEPARTURES

October 24. From New York, Rev. Burleigh V. Mathews, to join the Madura Mission. (See page 556.)

November 10. From Seattle, Rev. and Mrs. Vinton P. Eastman, to join the North China Mission.

November 21. From Boston, Miss Belle Nugent, returning to the Marathi Mission, and Miss Elizabeth Johnson, to join the same mission. (See page 555.)

ARRIVALS ABROAD

September 12. At Bitlis, Rev. and Mrs. H. A. Maynard.

DEATHS

September 8. At Peitaiho, China, Mrs. Ursula J. Stanley. (See page 558.)

October 12. At Boston, Mrs. Myron Winslow, formerly of the Madras Mission. (See page 557.)

October 25. At Baltimore, Md., Rev. Dr. Hiram Bingham, of the Micronesian Mission. (See page 563.)

November 4. At Stonington, Conn., Dorothea Ussher, daughter of Dr. and Mrs. C. D. Ussher, of the Eastern Turkey Mission.

BIRTHS

——— At Madura, a daughter to Mr. and Mrs. W. M. Zumbro.

October 8. At Kobe, Japan, a daughter to Rev. and Mrs. H. J. Bennett.

October 9. At Salonica, Turkey, a son to Rev. and Mrs. E. B. Haskell.

October 23. A son to Dr. and Mrs. W. T. Lawrence, of the South African Mission.

October 31. A daughter to Dr. and Mrs. H. H. Atkinson, of the Eastern Turkey Mission.

∴

At the request of the Executive Committee of the Canada Congregational Foreign Missionary Society two of our missionaries have been assisting the Canadian churches in their forward movement. Rev. L. S. Gates, of India, made a ten days' tour, October 23 to November 1, among the churches of the Toronto and Western Association. Rev. George W. Hinman spent twelve days among the Eastern Ontario and Quebec churches, presenting the opportunities and claims of the foreign field, and especially of China. He spoke of such subjects as: "The Renaissance of China," "The Progress of Reform," "Mission Schools and Government Education," "One Hundred Years of Gospel in China," "What the Chinese Can Teach Us."

Mr. Hinman's itinerary was as follows: Friday, October 30, Maxville; Sunday, November 1, Ottawa; Monday, November 2, Lanark; Tuesday, November 3, Middleville; Wednesday and Thursday, November 4 and 5, Kingston; Friday to Sunday, November 6–8, Montreal; Monday, November 9, Cowansville; Tuesday, November 10, Sherbrooke; Wednesday, November 11, Rock Island.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Bristol, Cong. ch.	3 36	
Brunswick, 1st Parish Cong. ch.	118 29	
Farmington, Mary F. Cushman,	5 00	
Fryeburg, Cong. ch.	14 16	
Gorham, Cong. ch.	24 30	
Hampden, Cong. ch.	2 00	
Norway, 2d Cong. ch.	12 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 750; State-st. Cong. ch., for work, care Rev. R. A. Hume, 217.50,	967 50	1,146 61

New Hampshire

Alstead, First Cong. ch.	3 04	
Candia, Cong. ch.	3 06	
East Andover, Cong. ch.	4 50	
Epping, Cong. ch.	10 00	
Hillsboro, Smith Memorial Cong. ch., toward support Rev. C. L. Storrs,	100 00	
Hollis, Cong. ch.	5 00	
Manchester, 1st Cong. ch., F.	10 00	
Newfields, Cong. ch.	4 00	
Portsmouth, Mr. and Mrs. Edward P. Kimball,	100 00	
Raymond, Cong. ch.	13 16	
Wilton, 2d Cong. ch.	44 00	296 76

Vermont

Albany, Cong. ch., toward support Rev. Robt. Thomson,	3 50	
Barre, Cong. ch., toward support Rev. John X. Miller,	101 02	
Barton, Cong. ch., toward support Rev. Robt. Thomson,	22 17	
Bennington Center, Old 1st Cong. ch.	10 00	
Brattleboro, Center Cong. ch.	75 00	
East Berkshire, Cong. ch.	8 00	
Danville, Cong. ch., toward support Rev. James E. Tracy,	50 00	

Hyde Park, 2d Cong. ch. 2 50
Lowell, Cong. ch. 7 50
New Haven, Cong. ch. 6 33
North Thetford, Cong. ch., toward support Dr. C. W. Young, 22 00
St. Johnsbury Center, Cong. ch. 9 90
Vergennes, 1st Cong. ch. 7 97
Westfield, Cong. ch., toward support Rev. Robt. Thomson, 21 00
Westford, Cong. ch., 13; Rev. Joseph Kidder, for Shao-wu, 5, 18 00—364 89
Legacies.—Rutland, Maria Lord Barrett, by J. A. Merrill, Ex'r, 100, less tax, 95 00
459 89

Massachusetts

Amherst, ch. of Christ in Amherst College, 100; North Cong. ch., 20, 120 00
Ashfield, A. F. Richmond, 2 00
Athol, Mrs. C. H. Wood, 4 00
Attleboro, 2d Cong. ch. 29 92
Auburndale, Cong. ch. 380 58
Belmont, Plymouth Cong. ch. 9 86
Billerica, Cong. ch. 7 60
Blandford, 2d Cong. ch. 1 33
Boston, 2d ch. (Dorchester), 228.57; Park-st. Cong. ch., R. A. Washburn, 50; A Congregationalist, 10, 288 57
Boxford, Cong. ch. 11 00
Brockton, Friend, 2 00
Cambridge, Pilgrim Cong. ch., 16.77; North-av. Cong. ch., 3, 19 77
Chelmsford, Central Cong. ch. 59 00
Cohasset, Cong. ch. 49 24
Concord, Trin. Cong. ch. 49 35
Douglass, James H. Dudley, 1 00
Easthampton, 1st Cong. ch. 19 53
Enfield, W. W. Chandler, 5 00
Essex, Cong. ch. 18 65
Fisherville, Union Cong. ch., toward support Rev. E. C. Partridge, 112 40
Fitchburg, Rollstone Cong. ch. 37 67
Florence, Cong. ch. 50 00
Framingham, Plymouth Cong. ch. 74 25
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hamilton, Cong. ch. 4 57
Hanover, 2d Cong. ch. 5 00
Hanson, 1st Cong. ch. 3 00
Hatfield, Cong. ch. 46 02
Haverhill, Alice L. Haynes, 1 00
Hawley, 1st Cong. ch. 1 29
Holyoke, F. B. Towne, 20 00
Lanesboro, Cong. ch. 5 00
Leominster, F. A. Whitney, 15 00
Lincoln, Cong. ch. 30 00
Lynn, Central Cong. ch. 9 00
Manchester, Cong. ch. 12 85
Mattapoisett, Cong. ch. 22 00
Merrimac, Pilgrim Cong. ch. 13 85
Mittineague, Cong. ch. 6 30
Monterey, Cong. ch. 1 00
Newburyport, Essex North Conference, 25 26
Newton Center, 1st Cong. ch. 192 56
Newtonville, Friend, 25 00
Northampton, M. C. 10 00
Northboro, Cong. ch., add'l, 5 00
Northbridge, Rockdale Cong. ch. 10 00
North Wilbraham, Grace Union Cong. ch. 12 24
Peabody, 2d Cong. ch. 5 37
Pepperell, Cong. ch. 31 57
Plainfield, Cong. ch. 35 00
Reading, Cong. ch. 10 13
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 187 56
South Framingham, Grace Cong. ch. 78 26
South Hadley, Cong. ch. 22 00
Stockbridge, Mrs. S. B. Cone, for Ing-hok, 5 00
Three Rivers, Union Cong. ch. 32 25
Westfield, 2d Cong. ch. 23 55
West Hawley, Cong. ch., for Pao-ting-fu, 1 47
West Peabody, Cong. ch. 6 25
West Springfield, 1st Cong. ch. 23 00
Weymouth and Braintree, Union Cong. ch. 24 25
Wilbraham, 1st Cong. ch. 48 00
Winchester, 2d Cong. ch. 4 85
Worcester, Lake View Cong. ch. 4 99—2,497 16
Legacies.—Groton, Dr. Miles Spaulding, by Mrs. Mary M. S. Spaulding, Ex'x, 5 00
Medfield, Mary C. Johnson, by W. Prentiss Parker and Kate W. Studley, Ex'rs, 3,006 96
New Bedford, Frederic A. Washburn, by Mary J. Washburn, Adm'x, 200 00
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00—3,214 96
5,712 12

Rhode Island

Providence, Beneficent Cong. ch. 23 28
Tiverton, Cong. ch. 7 23—30 51

Young People's Societies

New Hampshire.—Loudon, Y. P. S. C. E., for Mt. Silinda, 2; New Ipswich, Children's 47th annual fair, 2.50; North Hampton, Y. P. S. C. E., 7, 11 50
Vermont.—East Barnet, Y. P. S. C. E., for school in India, 21; North Bennington, do., 5, 26 00
Massachusetts.—Boston, 2d Cong. Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 75; Chelmsford, Central Y. P. S. C. E., 6; Clinton, Y. P. S. C. E., toward support Rev. John S. Chandler, 25; do., Ger. Y. P. S. C. E., 1.75; Easthampton, Jun. Y. P. S. C. E. of 1st Cong. ch., 5; Quincy, Atlantic Mission Study class, for Ing-hok, 7.50; Shirley, Y. P. S. C. E., for Shao-wu, 5; South Hadley, do., for Sholapur, 15; Springfield, Y. P. S. C. E. of Hope Cong. ch., toward support Dr. W. O. Ballantine, 25; West Springfield, Y. P. S. C. E. of Park-st. Cong. ch., 11, 176 25
213 75

Sunday Schools

New Hampshire.—Bennington, Cong. Sab. sch., for Mt. Silinda, 10; Campton, do., 7, 17 00
Vermont.—Vershire, Cong. Sab. sch. 1 00
Massachusetts.—Essex, Cong. Sab. sch., 10; Hanson, do., 1; Leverett, do., 4.36; Lowell, Pawtucket Sab. sch., 5; Moores Corner, Cong. Sab. sch., 3; Pittsfield, South Sab. sch., 26.10; Westhampton, Cong. Sab. sch., 5.75, 55 21
73 21

MIDDLE DISTRICT

Connecticut

Bolton, Cong. ch. 5 00
Branford, Cong. ch., with previous contributions, to const. John J. N. Cunningham, H. M. 61 00
Bridgeport, 1st Cong. ch. 161 04
Cornwall, 2d Cong. ch. 3 00
Coventry, 1st Cong. ch. 23 01
Derby, 2d Cong. ch. 37 14
East Haddam, 1st Cong. ch. 10 18
East Hampton, Cong. ch. 4 68
East Hartland, Cong. ch. 5 73
East Woodstock, Cong. ch. 12 60
Fairfield, Cong. ch. 111 50
Farmington, Cong. ch. 5 00
Gilead, Cong. ch. 18 00
Hartford, Ruth Beckwith, 25; Caroline Hansell, 10, 35 00
Higganum, Cong. ch. 7 00
Madison, 1st Cong. ch. 14 28
Middlefield, Cong. ch. 2 65
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 29 41
Milford, A. S. Clark, 11 15
Morris, Cong. ch. 2 94
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 230; Yale Divinity School, through Prof. Edward L. Curtiss, D.D., 25; M. M. Gower, 5; Friend, 1,000, 1,260 00
New London, Mrs. J. N. Harris, for work in Japan, 2,000 00
Northfield, Cong. ch. 12 28
North Woodstock, Cong. ch. 5 00
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 50 00
Oakville, Union Cong. ch. 10 79
Old Saybrook, Cong. ch. 7 00

Portland, 1st Cong. ch. 49 86
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 38 09
Simsbury, 1st ch. of Christ, 17 96
South Coventry, 1st Cong. ch. 1 00
Stonington, 2d Cong. ch., 17.75; 1st Cong. ch., 15, 32 75
West Avon, Cong. ch. 12 00
Whitneyville, Cong. ch. 23 00
——, Cash, 200 00—4,280 04

Legacies.—Saybrook, Harriet E. K. Denison, by H. J. Brooks, Ex'r, 2,578 60

6,858 64

New York

Albany, A King's Daughter, 5 00
Angola, Miss A. H. Ames, 5 00
Arcade, 1st Cong. ch. 14 00
Brooklyn, Plymouth Cong. ch., Rev. Newell Dwight Hillis, toward support Rev. and Mrs. Arthur H. Smith, 600; South Cong. ch., 300; Puritan, 3, 903 00
Buffalo, Plymouth Cong. ch., 15; J. J. McWilliams, 100, 115 00
Elmira, St. Luke's Cong. ch. 2 15
Gaines, Cong. ch. 22 45
Gloversville, 1st Cong. ch. 5 00
Ithaca, Edw. R. Minns, 25 00
Jamestown, A. F. Moses, 50 00
Middletown, North-st. Cong. ch. 3 75
Mount Vernon, Cong. ch. 15 00
Munnsville, Cong. ch. 6 41
Patchogue, 1st Cong. ch. 41 00
Riverhead, Sound-av. Cong. ch. 40 75
Syracuse, Mrs. Isabella C. Rhoades, 5 00
West Bloomfield, Cong. ch. 14 45—1,272 96

New Jersey

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 147 76
Fort Hancock, Capt. W. W. Hamilton, 2 10
Upper Montclair, Christian Union Cong. ch. 48 12—197 98

Pennsylvania

Philadelphia, Mrs. Sarah R. Weed, 50 00

Ohio

Austinburg, Cong. ch. 14 00
Columbus, 1st Cong. ch. 150 00
Lock, Cong. ch. 6 00
Mineral Ridge, Welsh Cong. ch. 3 00
Oberlin, 1st Cong. ch., 47.24; Mary B. Shurtleff, 50; T. C. Bennett, 3.25, 100 49
Oxford, M. F. L. 100 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122.75; Washington st. Cong. ch. Ladies' Soc., .55, 123 30
West Millgrove, Cong. ch. 2 50
West Park, Cong. ch. 50—499 79

Maryland

Pocomoke, Mrs. Margareth Wuerschmidt, for Harpoot, 1 00

District of Columbia

Washington, Mt. Pleasant Cong. ch. Men's Club, 5 00

Georgia

Fort Valley, Miss M. F. Bassett, 5 00

Young People's Societies

Connecticut.—Higganum, Y. P. S. C. E. 4 43
New York.—Jamesport, Y. P. S. C. E. 5 00
Ohio.—Toledo, Y. P. S. C. E. of Washington-st. Cong. ch., 10.52; York, Y. P. S. C. E., 2.50, 13 02

22 45

Sunday Schools

Connecticut.—Farmington, Cong. Sab. sch., 10; Haddam, do., 10; Hartford, Warburton Chapel Sab. sch., 5.97; Newtown, Cong. Sab. sch., 11, 36 97

New York.—Mt. Vernon, 1st Cong. Sab. sch., for Ing-hok, 10; New York, Immanuel Sab. sch., for Ing-hok, 118.66; North Evans, Cong. Sab. sch., 2. 130 66
Ohio.—Kelley's Island, Cong. Sab. sch., 1.41; Tallmadge, 40.60, 42 01

209 64

INTERIOR DISTRICT

Kentucky

Berea, Rev. and Mrs. James Watt Raine, 25 00

Alabama

Goshen, Cong. ch. 1 00
Henderson, Cong. ch. 1 00——2 00

Louisiana

Iowa, 1st Cong. ch. 12 15

Oklahoma

Weatherford, German Zion Cong. ch. 61 00
Medford, 1st Cong. ch. 5 65
Cooperton, P. Weidman, 1 00——67 65

Illinois

Beardstown, Cong. ch. 7 00
Bureau, Cong. ch. 5 00
Chesterfield, Cong. ch. 19 50
Chicago, Warren-av. Cong. ch., 30; 1st Cong. ch., 16 74; Evanston-av. Cong. ch., 11.85, 58 59
Cragin, Cong. ch. 2 52
DePue, Cong. ch. 4 00
Earlville, J. A. D. 25 00
Geneseo, Mrs. A. E. Paul, 25 00
Glencoe, Cong. ch. 4 80
Hinsdale, Cong. ch. 100 10
Marseilles, Mrs. A. E. Baughman, 70; J. Q. Adams, 25, 95 00
Oak Park, 1st Cong. ch., of which 61.25 toward support Rev. Robt. Chambers and 134.75 toward support Dr. W. A. Hemingway, 196; 2d Cong. ch., toward support Rev. C. A. Nelson, 40.87, 236 87
Payson, J. K. Scarborough, 300 00
Peoria, Union Cong. ch. 17 00
Rockefeller, Cong. ch. 7 60
Roseville, Mr. and Mrs. L. C. Axtell, 650 00
Seward, 2d Cong. ch. 14 02
St. Charles, Cong. ch. 59 05
Sycamore, Emily S. Wood, to const. Herself, H. M. 100 00
Woodburn, Cong. ch. 10 00—1,721 45

Michigan

Benton Harbor, Cong. ch. 25 00
Benzonia, Cong. ch. 55 00
Cheboygan, Cong. ch. 15 75
Corinth, Cong. ch. 5 00
Detroit, Helen Manton Clark, 5 00
Fremont, Cong. ch. 33 12
Grand Rapids, Park Cong. ch., toward support Dr. C. R. Hager, 25 00
Pittsford, Cong. ch. 3 30
Rosedale, Cong. ch. 1 00
St. Johns, 1st Cong. ch. 37 25
Texas, First Cong. ch. 2 50
Three Oaks, Cong. ch. 56 26—264 18

Wisconsin

Amery, 1st Cong. ch. 3 18
Baraboo, Cong. ch. 30 00
Barneveld, Cong. ch., of which 1 from Ladies' Aid Soc. 6 60
Berlin, J. C. Pickert, 5 00
Bruce, Union Cong. ch. 3 06
Eau Claire, 1st Cong. ch., 215.25; O. H. Ingram, 400, 615 25
Edgerton, Cong. ch. 20 52
Osseo, Cong. ch. 5 15
Prentice, Cong. ch. 11 00
Racine, C. E. Vanzant, for Mt. Silinda, 15 00
Randolph, Cong. ch. 17 00
Ripon, 1st Cong. ch. 30 40
Sun Prairie, Cong. ch. 11 90—774 06

Minnesota

Freedom, 1st Cong. ch. 10 00
Hawley, Union Cong. ch. 4 92
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 195; 1st Cong. ch., 100; Pilgrim Cong. ch., 3, 298 00
Sherburn, Cong. ch. Woman's Aux. 5 00
Silver Lake, Bohemian Reform ch. 5 00——322 92

Iowa

Allison, Cong. ch., Mr. and Mrs. H. C. Brown, 10 00
Dewitt, Cong. ch. 7 00
Farragut, Cong. ch. 22 26
Genoa Bluffs, Cong. ch. 5 08
Iowa City, Cong. ch. 33 60
Keokuk, Cong. ch. 76 00
Lyons, 1st Cong. ch. 10 00
McGregor, Cong. ch., 57.80; J. H. Ellsworth, 25, 82 80
Minden, Ger. Cong. ch. 15 00
Polk City, Cong. ch. 9 00
Salem, Cong. ch. 17 00
Treynor, Ger. Cong. ch. 4 00
Winthrop, Cong. ch. 6 69——298 43
Legacies.—Montour, Mrs. E. Ruggles, by James A. Roach, 100 00
398 43

Missouri

Lebanon, Cong. ch. 12 06
New Florence, Rev. John Jeffers, 12 00
Springfield, Ger. Cong. ch. 10 00——34 06

North Dakota

Oberon, Cong. ch. 3 00

South Dakota

Fairfax, Bethlehem Ger. Cong. ch., 11; Hope Ger. Cong. ch., 7, 18 00
Loomis, Cong. ch. 6 35
Wakonda, Cong. ch. 5 45——29 80

Nebraska

Arlington, Cong. ch. 5 00
Aurora, 1st Cong. ch. 21 93
Crete, Ger. Cong. ch. 5 00
Eureka, Cong. ch. 4 30
Friend, Ger. Cong. ch. 4 50
Germantown, Ger. Cong. ch., 9; Union Cong. ch., 4, 13 00
Inland, Ger. Cong. ch. 15 00
Ogallala, 1st Cong. ch. 10 75
Pierce, Cong. ch. 5 00
Sutton, Ger. Cong. ch., 20; H. B. Battishill, 8, 28 00
Wahoo, Cong. ch. 6 82
Waverly, Cong. ch. 6 30——125 60

Kansas

Emporia, 1st Cong. ch. 20 00
Wabaunsee, Cong. ch. 12 00——32 00

Montana

Columbus, Cong. ch. 13 16

Wyoming

Manville, 1st Cong. ch. 1 65

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 46.50; P. C. Hildreth, 25, 71 50
Florence, C. H. Bissell and family, 10; A lover of missions, deceased, 1, 11 00——82 50

Young People's Societies

Arkansas.—Rogers, Y. P. S. C. E. of 1st Cong. ch., for Shao-wu, 15 00
Illinois.—Chicago, Missionary Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50; Steger, Young Ladies' Miss. Circle, for Mt. Silinda, 5; Wheaton, Y. P. S. C. E. of College ch., 15, 32 50
Wisconsin.—Roberts, Y. P. S. C. E., 5; Sturgeon Bay, do., for Mt. Silinda, 10, 15 00
Minnesota.—Lyle, Y. P. S. C. E. 10 00
Iowa.—Cedar Falls, Y. P. S. C. E., 5; Decorah, do., toward support Rev. George E. White, 7.50; Niles, do., toward support Rev. George E. White, 2.50; Treynor, Y. P. S. C. E., 4, 19 00
Missouri.—Lebanon, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. and Mrs. J. H. DeForest, 5; St. Louis, Y. P. S. C. E. of Fountain Park Cong. ch., 7.50; Webster Groves, Y. P. S. C. E., 5.25, 17 75
Nebraska.—Exeter, Y. P. S. C. E., for Mt. Silinda, 20; Pierce, Jun. Y. P. S. C. E., 5, 25 00
134 25

Sunday Schools

Texas—Dallas, Central Cong. Sab. sch. 12 50
Illinois.—Oak Park, 1st Cong. Sab. sch. 2 25
Michigan.—Wheatland, Cong. Sab. sch. 5 56
Wisconsin.—Burlington, Plymouth Cong. Sab. sch., for Pang-Chuang, 7.50; Menasha, Cong. Sab. sch., for work in India 10.40; Platteville, Cong. Sab. sch., for Harpoot, 30, 47 90
Iowa.—Cedar Falls, Cong. Sab. sch., for Harpoot, 30; Treynor, Cong. Sab. sch., 2, 32 00
Nebraska.—Bertrand, Cong. Sab. sch., Birthday offering, 2.58; Germantown, Ger. Cong. Sab. sch., 2, 4 58
Kansas.—Burlington, Cong. Sab. sch. 3 55
108 34

PACIFIC DISTRICT

New Mexico

Albuquerque, Cong. ch. 32 00

Idaho

Boise, 1st Cong. ch. 20 00
Pocatello, 1st Cong. ch. 32 40——52 40

Washington

Snohomish, Cong. ch. 20 65

Oregon

Beaverton, Union Cong. ch. 3 00
Portland, 1st Cong. ch., toward support Rev. George W. Hinman, 117.96; Sunnyside Cong. ch., 20, 137 96——140 96

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 10 00
Corona, 1st Cong. ch. 36 75
La Mesa, 1st Cong. ch. 31 70
Los Angeles, Mt. Hollywood Cong. ch., 26.25; J. M. S., toward support Rev. V. P. Eastman, 10, 36 25
Pasadena, 1st Cong. ch. 45 40
San Francisco, Plymouth Cong. ch. 20 00
Santa Rosa, Cong. ch. K. E. Soc. 4 00
Upland, Chas. E. Harwood, toward support Rev. W. O. Pye, 150 00
Woodland, Cong. ch. 2 60——408 70

Sunday Schools

Washington.—Spokane, Westminster Cong. Sab. sch., Young Married People's Bible class, 30 00
Alaska.—Valdez, Cong. Sab. sch. 10 00
40 00

MISCELLANEOUS

Africa

——, Miss Annie M. Wells, 50 00

From the American Missionary Association
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 1,611 95

Glenbrook Missionary Society Fund

Toward support two native helpers in India, 7 33

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For language lessons, Miss J. L. Jillson, 22 00
For girls' school building, Marsovan, 500 00
(1st ch., Buffalo, N. Y., toward support Rev. and Mrs. C. M. Warren), 5 00——527 00

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 34,002 15

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 100 00

Additional Donations for Special Objects

Maine.—Gorham, Cong. ch., for native helper, care Rev. F. E. Jeffery, 9; do., Y. P. S. C. E., for do., 10; Portland, Mrs. James P. Baxter, for use of Mrs. W. O. Ballantine, 14; Woodfords, Cong. ch., Mrs. F. A. Hamblin, 6, and Mrs. C. E. Leach, 6, for pupils, care Mrs. G. G. Brown, 12, 45 00

New Hampshire.—Campton, Cong. Sab. sch., for use of Miss E. M. Blakely, 25 00

Vermont.—Brattleboro, A. J. Miller, for work, care Dr. C. E. Clark, 25; Sherburne, Jun. Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 10, 35 00

Massachusetts.—Andover, Rev. C. C. Torrey, for pupils, care Rev. Wm. Hazen, 5; Athol, Y. P. S. C. E., for work, care Rev. H. C. Hazen, 25; Cambridge, Young People's Alliance of 1st Cong. ch., for pupil, care Miss C. E. Bush, 37.50; Housatonic, T. E. Ramsdell, for work, care Rev. T. S. Lee, 10; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Somerville, Highland Cong. ch. Women Workers, for boys' boarding school, Ing-hok, 10; South Framingham, Miss Elizabeth Merriam, for distribution of Gospels, care Rev. A. W. Clark, 200, 306 25

Rhode Island.—Pawtuxet, Mary E. Eastwood, for Bible-reader, care Mrs. R. Winsor, 5; Providence, Mrs. A. G. Thompson, for pupil, care Miss A. S. Dwight, 5, 10 00

Connecticut.—Ansonia J. Stettbacher, for use Miss J. L. Graf, 5; Hartford, Farmington-av. Cong. Sab. sch., Chinese Dept., for native preacher, care Rev. C. R. Hager, 70; do., do., for Bible-woman, care do., 5; Middletown, Sab. sch. of 1st ch. of Christ, of which 25 for school, care Rev. R. S. Stapleton, and 25 for pupils, care Dr. G. C. Raynolds, 50; New London, 1st Cong. Sab. sch., for girls' school, Ing-hok, 25; do., Mrs. E. T. Chapman, for school, care Miss I. M. Blake, 10; Stonington, Calvary P. E. Sab. sch., for village schools, care Dr. G. C. Raynolds, 1.50; Thomaston, Mary Hazen, for pupil, care Rev. Wm. Hazen, 15; West Haven, 1st Cong. Sab. sch., for Press Building Fund, Foochow, 25; Winsted, 2d Cong. ch., for pupils, care Rev. R. A. Hume, 20; ———, Friend, for kindergarten materials, Marathi, 10, 236 50

New York.—Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Rev. C. R. Hager, 161.63; do., Mrs. Joseph E. Brown, for pupil, care Mrs. M. L. Sibley, 20; do, St. George's P. E. Sab. sch., for work, care Dr. G. C. Raynolds, 11.50; do., Chas. A. Clark, for Bible-woman, care Dr. C. R. Hager, 3; New York, Grace H. Dodge, through Miss E. M. Stone, for publications, of which 300 for Samokov and 100 for *Zornitsa*, 400; Poughkeepsie, Edmund P. Platt, for work, care Rev. H. M. Irwin, 100; Rochester, South Y. P. S. C. E., for boy, care Rev. A. H. Clark, 15, 711 13

New Jersey.—East Orange, 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 10 00

Pennsylvania.—Pennsburg, C. A. Mack, for work, care Miss D. P. Gehman, 25 00

Ohio.—Bellevue, Cong. Sab. sch., for pupil, care Mrs. D. M. B. Thom, 25; Cincinnati, Plymouth Cong. ch., Rev. and Mrs. L. W. Mahn, of which 5 for native preacher, care Rev. G. H. Hubbard, and 5 for work, care Dr. H. N. Kinnear, 10; Cleveland, Rev. Dwight Goddard, for scholarship, care Dr. H. T. Whitney, 20; do, Andrew Auten, for work, care Rev. E. C. Partridge, 25; Columbus, Friends, for orphanage, care Rev. W. P. Clarke, 6.50; Monroeville, Mrs. Edwin Prentiss, for Ponasang Hospital, 1; Oberlin, Shansi Memorial Association, for native helper, care Rev. P. L. Corbin, 62.50; Toledo, Birmingham Cong. Bible school, for pupil, care Mrs. M. L. Sibley, 15, 165 00

Maryland.—Baltimore, Girls' Latin School Mission Study class, for pupil, Ing-hok, 10; The mother of the late Wm. Cross Moore, in memoriam, for Armenian orphans, 130, 140 00

Texas.—Dallas, Central Cong. ch. Ladies' Miss. Soc., for use of Rev. C. R. Hager, 7 00

Indiana.—Michigan City, Ger. Immanuel Cong. ch., for work, care Rev. C. R. Hager, 7 00

Illinois.—Chicago, Drexel-av. Chinese Sab. sch., for Bible-woman, care Rev. C. R. Hager, 20; do., Grace Cong. ch., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 20; do., Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 12.50; do., Y. P. S. C. E. of 1st Ger. Lutheran Cong. ch., for hospital work, Marsovan, 10; do., Jun. Y. P. S. C. E. of 1st Ger. Lutheran Cong. ch., for work in Marsovan, 3; do., Edith E. Metcalf, for work, care Miss M. M. Haskell, 25; Elgin, 1st Cong. Sab. sch., for student, care Rev. A. E. Le Roy, 20; Geneva, Geo. N. Taylor, for Bible-woman, care Rev. L. S. Gates, 20; Payson, Rev. D. B. Eells, for native helpers, care Mrs. R. Winsor, 50; ———, Friend, for work in Japan, 1, 181 50

Michigan.—Covert, Ellen C. Shaw, for pupil, care Miss I. L. Abbott, 5; Detroit, W. D. Van Schaack, for girls' school, care Miss A. S. Brown, 25; Grand Rapids, Park Cong. Sab. sch., 18.75, South Y. P. S. C. E., 10, Wallin Memorial Y. P. S. C. E., 3, East Y. P. S. C. E., 1.50, Smith Memorial Three O'Clocks, 1, all toward support Samuel L. Caldwell, 34.25, 64 25

Wisconsin.—Koshkonong, Cong. ch., for boys' school, care Rev. E. H. Smith, 6 25

Iowa.—Mt. Vernon, Estate Henry Sheldon, for use of Mrs. S. S. Dewey, 25; Salem, Y. P. S. C. E., for use of Dr. Wm. Cammack, 22.25, 47 25

North Dakota.—Velva, 1st Cong. ch., Friends, for orphanage, care Miss M. L. Matthews, 3 25

Nebraska.—Palisade, 1st Cong. ch., for pupil, care Rev. E. W. Ellis, 10 00

Kansas.—LeRoy, Frances J. Riley, for pupil, care Rev. B. K. Hunsberger, 5 00

Colorado.—Boulder, Mrs. Lucy H. Bliss, for work, care Miss R. M. Bushnell, 225; Denver, 2d Cong. Sab. sch., for Bible-woman, care Rev. C. R. Hager, 30, 255 00

Utah.—Mercur, L. G. Thayer, for work, care Dr. F. F. Tucker, 300 00

Nevada.—Logan, Y. P. S. C. E., for pupils, care Miss R. M. Bushnell, 6 00

Idaho.—Weiser, 1st Cong. ch. Ladies' Miss. Soc., for work, care Dr. A. R. Hoover, 5 00

Washington.—Seattle, Mr. and Mrs. W. A. Hillis, of which 100 for use of Rev. G. D. Wilder, 25 for use of Dr. H. N. Kinnear, and 25 for use of Rev. L. P. Peet, 150 00

California.—Campbell, Cong. ch., for Bible-reader, care Miss C. S. Quickenden, 13; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; Eureka, Mrs. M. F. Cartwright, for school, care Dr. T. B. Scott, 25; San Jacinto, Cong. Sab. sch., for native teacher, care Rev. R. A. Hume, 7.50; Upland, Chas. E. Harwood, for chapel, care Rev. W. O. Pye, 250, 304 50

Canada.—Ontario, Barrie, J. C. Irwin, for Boys' Club, care Rev. H. M. Irwin, 25 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For pupil, care Rev. F. W. Macallum, 7 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For Adana school,	20 00	
For pupil, care Miss M. L. Daniels,	12 00	
For pupil, care Miss E. R. Bissell,	4 00	
For repairs Hume Memorial Hall,	100 00	
For pupil, care Miss H. L. Osborne,	10 00	
For hospital, care Dr. H. N. Kinnear,	10 00	
For use of Mrs. H. N. Kinnear,	5 00	161 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss C. Shattuck,	50 00	
For school, care Miss A. L. Millard,	3 00	
For use of Miss S. W. Orvis,	7 00	
For use of Mrs. T. W. Woodside,	5 00	
For work, care Miss E. M. Chambers,	25 50	
For Bible-woman, care Mrs. A. H. Smith,	30 00	
For work, care Miss N. N. Russell,	25 00	
For use of Dr. S. B. Tallmon,	5 00	
For work, care Miss M. E. Moulton,	15 00	165 50

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For pupil, care Rev. J. C. Perkins, 15 00

Income St. Paul's Institute

For St. Paul's Institute, 893 03

Income Blank Memorial Fund

For scholarship, Anatolia College, 39 00

4,366 41

Less.—Kansas, Lawrence, Plymouth Y. P. S. C. E., acknowledged in October *Herald*, returned, 40 40

4,326 01

Donations received in October, 56,538 10
Legacies received in October, 5,988 56

62,526 66

Total from September 1, 1908, to October 31, 1908. Donations, $74,418.70; Legacies, $7,417.02 = $81,835.72.

The New Hiram Bingham

MAINE.—Grand Lake Stream, Cong. Sab. sch., 2; Lewiston, Pine-st. Cong. Sab. sch., 9; Limington, Cong. Sab. sch., 1.30; North Deer Isle, 2d Y. P. S. C. E., 1, and E. W. T. Hardy, .10; Stockton, Cong. Sab. sch., 1.20, 14 60

NEW HAMPSHIRE.—Merrimac, 1st Cong. Sab. sch. 3 00

VERMONT.—Barnet, Sunday schools, 2.80; Woodstock, Cong. Sab. sch., 10, 12 80

MASSACHUSETTS.—Arlington, Cong. Sab. sch., 15; Attleboro Falls, Central Cong. Sab. sch., 7.44; Boston, Roslindale Cong. Sab. sch., 20; do., Eliot Cong. Sab. sch., 2; do., Miss F. J. Dyer, 1; Clinton, 1st Cong. Sab. sch., 10; Cohasset, 2d Cong. Sab. sch., 14.43; Dedham, 1st Cong. Sab. sch., 12.20; East Falmouth, Rev. H. E. Thygeson, 5; Grafton, Cong. Sab. sch., 4.50; Harvard, Cong. Sab. sch., 3; Haverhill, West Cong. Sab. sch., .60; Holland, Cong. Sab. sch., 6; Ipswich, Linebrook Cong. Sab. sch., 2.52; Lawrence, South Cong. Sab. sch., 9; do., Lawrence-st. Cong. Sab. sch., 5.70; Lee, Cong. Sab. sch., 30; Lowell, Kirk-st. Cong. Sab. sch., 28; Marion, Cong. Sab. sch., 5; Rockport, 1st Cong. Sab. sch., 6.50; Shutesbury, Cong. Sab. sch., 1.30, 189 19

CONNECTICUT.—Bridgeport, Swedish Cong. Sab. sch., 4; East Hartland, Cong. ch., 3.65; Ellington, Cong. Sab. sch., 8.87; Higganum, Cong. Sab. sch., 12.30; Middlefield, Cong. Sab. sch., 2.31; North Madison, Cong. Sab. sch., 10.10; Westford, Cong. Sab. sch., 2; Willington, Cong. ch. and Sab. sch., 1.67; Wilton, Cong. Sab. sch., 10, 54 90

NEW YORK.—Brooklyn, Rockaway-av. Cong. Sab. sch., 6.95; do., Friends, .20; Buffalo, Pilgrim Cong. Sab. sch., 8; New Village, 1st Cong. Sab. sch., 4.80; Rochester, Maria G. Jagnow, 4.83; Steuben, 1st Welsh Cong. ch., 7.50; do., 1st Welsh Cong. Sab. sch., 1.75, 34 02

PENNSYLVANIA.—Milroy, White Memorial Cong. Sab. sch. 20 50

OHIO.—Chillicothe, Plymouth Cong. ch., 2; Cleveland, Cyril Cong. Sab. sch., 1; Garrettsville, Cong. Sab. sch., 4.25, 7 25

MARYLAND.—Baltimore, Rev. Bartlett B. James, 5 00

FLORIDA.—Avon Park, Union Evan. Cong. Sab. sch. 2 65

KENTUCKY.—Fairview, Cong. Sab. sch. 3 00

ALABAMA.—Goshen, Cong. Sab. sch., 1; Selma, Cong. Sab. sch., 5, 6 00

LOUISIANA.—Vinton, Cong. ch. and Sab. sch. 4 25

TEXAS.—Dallas, Central Cong. Sab. sch. 26 48

ILLINOIS.—Amboy, Cong. Sab. sch., 5.50; Big Woods, Cong. Sab. sch., 10; Chicago, Forest Glen Cong. Sab. sch., 1; Dundee, Cong. Sab. sch., 20; St. Charles, Cong. sab. sch., 2.65, 39 15

MICHIGAN.—Allenville, Cong. Sab. sch., 4; Cooper, Cong. Sab. sch., 3.40; Detroit, North Cong. Sab. sch., 5; Leonidas, Cong. Sab. sch., 1; Metamora, Cong. Sab. sch., 2.15; Rondo, Frank G. Scott, 5, 20 55

MINNESOTA.—Marine Mills, Cong. Sab. sch. 1 80

IOWA.—Gowrie, Cong. Sab. sch., 5; Lewis, Cong. Sab. sch., 2.35; McIntire, Cong. Sab. sch., 2.30; Montour, Cong. Sab. sch., 5, 14 65

NEBRASKA.—Germantown, Ger. Cong. Sab. sch., 5; Omaha, Cong. Sab. sch., 12.80; Sutton, Cong. Sab. sch., 5, 22 80

KANSAS.—Alton, Cong. Sab. sch., 1; Russell, Cong. Sab. sch., 2; White Cloud, Cong. Sab. sch., 2.50, 5 50

OREGON.—Forest Grove, Hillside Cong. Sab. sch., 10; Medford, W. J. Roberts, 5, 15 00

CALIFORNIA.—Los Angeles, Pico Heights Cong. Sab. sch., 5.34; Pasadena, Lake-av. Cong. Sab. sch., Men's class, 1.50; San Bernardino, Cong. Sab. sch., 3.75; San Jacinto, Cong. Sab. sch., 5, 15 59

HAWAII.—Honolulu, Rev. Hiram Bingham, 10; Kohala, Union Cong. ch., 41.60, 51 60

570 29

Albanian Work

ILLINOIS.—Chicago, Mrs. Mary W. Borden, 5,000 00

Endowment Fund of Higher Educational Institutions

——, Friend, 1,000 00

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

ILLINOIS.—Oak Park, 2d Cong. ch. 3 15

Woman's Medical Mission, Jaffna

MASSACHUSETTS.—Springfield, North Cong. ch. 75 00

Mindanao Medical Work

NEW YORK.—New York, Mindanao Medical Mission Association, 375 00

Abbott Fund

NEW JERSEY.—East Orange, 1st Cong. ch. 12 50

Atwater Memorial

OREGON.—Portland, M. E. Thompson, 10 00
ENGLAND.—London, Ethelwyn Castle, 10 00

20 00

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its Ninety-ninth Annual Meeting in the Academy of Music, Brooklyn, N. Y., Tuesday, October 13, 1908, at 3 P.M.

CORPORATE MEMBERS PRESENT

Maine

Galen C. Moses, Bath.
George H. Eaton, Calais.

New Hampshire

Rev. Edward C. Ewing, Newcastle.
Henry W. Lane, Keene.

Vermont

Rev. Henry Fairbanks, St. Johnsbury.
Charles W. Osgood, Bellows Falls.
Rev. Charles H. Dickinson, Middlebury.

Massachusetts

A. Lyman Williston, Northampton.
Rev. Elnathan E. Strong, Auburndale.
Samuel B. Capen, Boston.
G. Henry Whitcomb, Worcester.
Rev. George W. Phillips, Shrewsbury.
Rev. Arthur Little, Dorchester.
Rev. George A. Tewksbury, Concord.
Rev. George F. Pentecost, Northfield.
Rev. Payson W. Lyman, Fall River.
Rev. Albert E. Dunning, Brookline.
Rev. John R. Thurston, Whitinsville.
Rev. William W. Jordan, Clinton.
Rev. Charles H. Daniels, South Framingham.
Rev. James L. Barton, Newton Center.
John E. Bradley, Randolph.
Rev. De Witt S. Clark, Salem.
Charles A. Hopkins, Brookline.
Rev. George E. Lovejoy, Lawrence.
Frank H. Wiggin, Boston.
Rev. Asher Anderson, Cambridge.
Frederick Fosdick, Fitchburg.
Samuel Usher, Cambridge.
William B. Plunkett, Adams.
Charles N. Prouty, Spencer.
Rev. W. V. W. Davis, Pittsfield.
John C. Berry, M.D., Worcester.
Rev. Albert F. Pierce, Campello.
Henry H. Proctor, Boston.
Rev. Edward C. Moore, Cambridge.
Rev. Franke A. Warfield, Milford.
Rev. Robert M. Woods, Hatfield.
Rev. Edward M. Noyes, Newton Center.
Rev. Edward Y. Hincks, Andover.
Herbert A. Wilder, Newton.
Rev. Samuel L. Loomis, Bedford.
Francis O. Winslow, Norwood.
Rev. John H. Denison, Boston.
Edward S. Rogers, Lee.
Rev. William E. Strong, Newtonville.
Rev. William W. Dornan, Plymouth.
Francis A. Rugg, Greenfield.
Rev. Charles C. Merrill, Winchendon.
Harry Wade Hicks, Melrose Highlands.
Rev. Edwin H. Byington, Beverly.
Rev. Albert P. Fitch, Boston.
Rev. George A. Hall, Brookline.
Lemuel L. Dexter, Mattapoisett.
Alvin L. Wright, South Hadley.

Rhode Island

Rev. James H. Lyon, Central Falls.

Connecticut

Rev. Edward N. Packard, Stratford.
Lewis A. Hyde, Norwich.
Rev. Lewellyn Pratt, Norwich.
Edwin H. Baker, Greenwich.
Rev. Samuel H. Howe, Norwich.
Rev. Joseph H. Twichell, Hartford.
Waterman R. Burnham, Norwich.
John H. Perry, Southport.
Rev. William W. McLane, New Haven.
Rev. Joseph H. Selden, Greenwich.
George M. Woodruff, Litchfield.
Rev. John De Peu, Bridgeport.
Rev. Arthur L. Gillett, Hartford.
Rev. James W. Bixler, New London.
Rev. Harlan P. Beach, New Haven.
Rev. F. B. Makepeace, Granby.
Rev. Calvin B. Moody, Bristol.
Rev. Wallace Nutting, Southbury.
Rev. Arthur W. Ackerman, Torrington.
Rev. Frank S. Child, Fairfield.

David N. Camp, New Britain.
Rev. Frank D. Sargent, Putnam.
Rev. William H. Holman, Southport.
William H. Catlin, Meriden.
Rev. Rockwell H. Potter, Hartford.
Rev. Ambrose W. Vernon, New Haven.
Rev. Williston Walker, New Haven.
Rev. Theophilus S. Devitt, Branford.
Pres. William Douglas Mackenzie, Hartford.

New York

Rev. Henry A. Stimson, New York City.
Rev. James W. Cooper, New York City.
John D. Cutter, Brooklyn.
Rev. Charles C. Creegan, New York City.
Rev. Samuel H. Virgin, New York City.
Joseph E. Brown, Brooklyn.
Rev. Franklin S. Fitch, Buffalo.
Charles A. Hull, Brooklyn.
Rev. Albert J. Lyman, Brooklyn.
Rev. Charles H. Richards, New York City.
Rev. Nehemiah Boynton, Brooklyn.
Lucien C. Warner, New York City.
J. J. McWilliams, Buffalo.
Rev. Lyman Abbott, New York City.
Rev. Charles E. Jefferson, New York City.
Guilford Dudley, Poughkeepsie.
Rev. Robert J. Kent, Brooklyn.
W. H. Nichols, Brooklyn.
Rev. Elliott C. Hall, Jamestown.
Grace N. Kimball, M.D., Poughkeepsie.
Rev. Newell D. Hillis, Brooklyn.
Rev. N. McGee Waters, Brooklyn.
Rev. S. Parkes Cadman, Brooklyn.
Rev. James G. Merrill, New York City.
Rev. R. W. McLaughlin, Brooklyn, N. Y.
H. B. Olmstead, Walton.
Charles H. Aldrich, Mattituck.

New Jersey

Rev. Amory H. Bradford, Montclair.
Rev. William Hayes Ward, Newark.

Ohio

Pres. Charles F. Thwing, Cleveland.
Rev. William E. Park, Oberlin.
Rev. Henry M. Tenney, Oberlin.
Lucius F. Mellen, Cleveland.
Rev. Arthur H. Pearson, Oberlin.
William W. Mills, Marietta.
Pres. Henry C. King, Oberlin.
Rev. John R. Nichols, Marietta.
Edward H. Rhoades, Toledo.
Pres. Alfred T. Perry, Marietta.
Frank L. Fairchild, Mount Vernon.

Maryland

Rev. Oliver Huckel, Baltimore.

Florida

Rev. Mason Noble, Lake Helen.

Illinois

Eliphalet W. Blatchford, Chicago.
Rev. Edward M. Williams, Oak Park.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, Chicago.
David Fales, Lake Forest.
Rev. Frank N. White, Chicago.

Michigan

George N. Stray, Ludington.

Wisconsin

Pres. Edward D. Eaton, Beloit.

Minnesota

Rev. Leavitt H. Hallock, Minneapolis.
Rev. George R. Merrill, Minneapolis.
Pres. Cyrus Northrop, Minneapolis.
Rev. Harry P. Dewey, Minneapolis.
David Percy Jones, Minneapolis.
Frederick W. Lyman, Minneapolis.

Iowa

Elliot S. Miller, Des Moines.

Missouri

Rev. Charles S. Mills, St. Louis.

Colorado

Rev. James B. Gregg, Colorado Springs.

Washington

Pres. Stephen B. L. Penrose, Walla Walla.

California

Edward P. Flint, Oakland.
Rev. H. Melville Tenney, East Oakland.
George W. Marston, San Diego.

Hawaiian Islands

Peter C. Jones, Honolulu.

Syria

Pres. Howard S. Bliss, Beirut.

MALE HONORARY MEMBERS PRESENT

Maine

Prof. Calvin M. Clark, Bangor.

New Hampshire

Rev. James G. Robertson, Chester

Vermont

Rev. John H. Morley, Springfield.

Massachusetts

D. D. Stratton, Melrose.
Rev. W. E. Page, Sharon.
Rev. S. H. Lee, Springfield.
Rev. G. W. Andrews, Dalton.
Rev. B. F. Leavitt, Belmont.
Rev. C. S. Holton, Newburyport.
Rev. J. S. Voorhees, Adams.
Rev. E. A. Robinson, Hingham Center.
Rev. R. S. Underwood, Springfield.
Rev. H. G. Mank, Lawrence.
J. W. Davis, Newton.
Rev. J. B. Seabury, Wellesley Hills.
Rev. G. P. Merrill, Newburyport.

Connecticut

Rev. C. H. Peck, Hanover.
Rev. A. W. Gerrie, Ridgefield.
Rev. J. W. Ballantine, Stafford Springs.
W. H. Catlin, Meriden.
G. R. Hyde, Norwich.
F. C. Sherman, New Haven.
John Hutchins, Litchfield.
Rev. E. G. Stone, Burlington.
Rev. H. E. Sewall, Goshen.
Rev. F. A. Johnson, New Milford.
Rev. Carleton Hazen, Portland.

New York.

G. W. Baily, Brooklyn.
Rev. M. H. Fishburn, Richmond Hill.
Rev. James Scovill, Howells.
Rev. C. R. Raymond, Flushing.
J. W. Cummings, Brooklyn.
Rev. W. B. Humphrey, New York City.
Rev. J. C. Whiting, New York City.
L. H. Johnston, Norwood.
Rev. S. H. Cox, Brooklyn.
Rev. R. A. Hibbard, Sayville.
Rev. L. T. Reed, Brooklyn.
Rev. G. A. Liggett, Richmond Hill.
Rev. R. H. Bosworth, Woodhaven.
Rev. E. R. Evans, Gloversville.
C. T. Vickers, New York.
G. W. Hebard, Brooklyn.
Rev. O. H. Bronson, New York.
Rev. E. D. Gaylord, Syracuse.
Rev. H. L. Pyle, Brooklyn.

New Jersey

Rev. S. W. Boardman, Bloomfield.
Rev. G. P. Eastman, Orange.
Rev. U. D. Gulick, Vineland.
W. C. Noble, M.D., Montclair.

Virginia

Rev. Franklin Noble, Falls Church.

Ohio

Rev. M. L. Stimson, Oberlin.

Washington

J. M. Moore.

MISSIONARIES PRESENT

c. Corporate Members according to rule.

Rev. J. W. Baird, European Turkey.	c
Rev. Otis Cary, Japan.	c
Mrs. Otis Cary, Japan.	
Miss Jean P. Gordon, Marathi.	
Pres. John E. Merrill, Central Turkey.	c
Mrs. Isabel T. Merrill, Central Turkey.	
Rev. C. D. Ussher, M.D., Eastern Turkey.	c
Mrs. C. D. Ussher, Eastern Turkey.	
Rev. James D. Taylor, Zulu.	c
Mrs. Katherine M. Taylor, Zulu.	
Pres. James D. Eaton, D.D., Mexico.	c
Mrs. Gertrude C. Eaton, Mexico.	
Rev. L. S. Gates, Marathi.	c
Mrs. Frances H. Gates, Marathi.	
Rev. D. C. Greene, Japan.	c
Mrs. Mary J. Greene, Japan.	
Rev. H. S. Galt, North China.	c
Rev. Thomas Gray, Micronesia.	c
Rev. Charles T. Riggs, Western Turkey.	c
Mrs. Mary R. Riggs, Western Turkey.	
T. S. Carrington, M.D., Western Turkey.	c
Pres. Mary M. Patrick, Turkey.	
Mrs. Emily W. Hardy, Marathi.	
Miss Ellen M. Stone, European Turkey.	
Miss Helen I. Root, Ceylon.	
Rev. William B. Stelle, North China.	
Mrs. M. Elizabeth Stelle, North China.	
Rev. E. H. Smith, Foochow.	
Mrs. Grace W. Smith, Foochow.	
Rev. George W. Hinman, Foochow.	c
Mrs. Kate F. Hinman, Foochow.	
Edward L. Bliss, M.D., Foochow.	c
Mrs. Minnie M. Bliss, Foochow.	
Rev. Joseph E. Walker, Foochow.	c
William T. Lawrence, M.D., Rhodesia.	c
Rev. Hiram Bingham, Micronesia.	c

President Capen took the chair, a hymn was sung, and devotional services were led by Rev. R. J. Kent, of Brooklyn.

An address of welcome was made by Rev. Albert J. Lyman, and a response by President Capen.

The Recording Secretary read the more important parts of the Minutes of the last meeting.

The President nominated the following committees, and they were elected:—

Committee of Arrangements.—Charles A. Hull, George W. Baily, George Horatio King, Rev. Charles J. Allen, Rev. S. H. Cox, Rev. S. W. King, J. W. Greenwood, Rev. F. Boyd Edwards.

Business Committee.—Rev. J. W. Bixler, Gilbert M. Sykes, Harry A. Flint, Rev. Wesley E. Bovey, Pres. S. B. L. Penrose, George W. Marston, Rev. E. M. Williams.

The President appointed the *Committee on Nominations:* Rev. J. B. Gregg, J. M. Moore, Rev. Hugh Pedley, Rev. A. F. Pierce, Rev. C. E. Burton.

Frank H. Wiggin, the Treasurer, presented his report and the Auditor's report, together with the certificate of the expert accountant.

The report of the Prudential Committee on the Home Department was presented by the Associate Secretary, H. W. Hicks.

The review of the year in the foreign field was presented by Secretary James L. Barton, and a recess was taken until eight o'clock.

TUESDAY EVENING

The meeting was held in the Clinton Avenue Congregational Church. Devotional exercises were led by the pastor, Rev. Nehemiah Boynton, and by Rev. Albert P. Fitch, of Boston, and the annual sermon was preached by Rev. Charles S. Mills, of St. Louis, upon the theme, "Man's Thirst for God a Motive for World Evangelization."

Recess was taken to 9.30 Wednesday morning.

WEDNESDAY MORNING

The President took the chair at 9.30 o'clock.

The Minutes of yesterday's sessions were read and approved.

Rev. W. W. McLane presented the report of the Advisory Committee upon the question of combining the magazines of the several missionary societies, as formulated in the following action taken by the Advisory Committee at a meeting in Hartford, Conn., July 8, 1908:—

Voted, That as it is not now feasible to have a single missionary magazine for the societies, the Advisory Committee recommends that the home societies unite in publishing one home land magazine, to be issued on and after January, 1909.

Addresses were made by Rev. William B. Stelle, of the North China Mission; Rev. Howard S. Galt, of the same mission; Rev. Edward H. Smith, Rev. George W. Hinman, Dr. Edward L. Bliss, and Rev. Joseph E. Walker, of the Foochow Mission.

Prayer was offered by Rev. J. B. Seabury.

An address was made by Prof. Arthur L. Gillett, of the Prudential Committee.

Rev. J. B. Gregg reported for the Committee on Nominations the following list of committees, and they were appointed:—

Committee on Treasurer's Report for next year.—Rev. I. W. Metcalf, of Ohio; F. W. Lyman, of Minnesota; David Fales, of Illinois; O. V. Coffin, of Connecticut; R. H. Stearns, of Massachusetts.

Committee on the Report of the Home Department.—Rev. Ernest B. Allen,

of Ohio; Peter C. Jones, of Honolulu; Rev. Oliver Huckel, of Maryland; Elliot S. Miller, of Iowa; Rev. DeWitt S. Clark, of Massachusetts.

Committee on the Report of the Foreign Department.—Rev. H. P. Beach, of Connecticut; Edward P. Flint, of California; Rev. R. J. Kent, of New York; Pres. E. D. Eaton, of Wisconsin; C. W. Osgood, of Vermont.

Committee on Place and Preacher.—Pres. S. L. B. Penrose, of Washington; Rev. A. H. Bradford, of New Jersey; Guilford Dudley, of New York; Rev. A. W. Ackerman, of Connecticut; John E. Bradley, of Massachusetts.

Committee on Nomination of Officers.—Rev. Nehemiah Boynton, of New York; Pres. Cyrus W. Northrop, of Minnesota; E. W. Blatchford, of Illinois; Pres. W. D. Mackenzie, of Connecticut; William P. Plunkett, of Massachusetts.

Addresses were made by Rev. Otis Cary, Rev. D. Crosby Greene, and Rev. Danjo Ebina, of Japan.

Prayer was offered by Pres. Henry C. King.

Recess was taken to two o'clock.

WEDNESDAY AFTERNOON

The President took the chair at two o'clock.

Rev. Joseph H. Twichell led in prayer.

Rev. Harry P. Dewey, of Minneapolis, extended an invitation to the Board to meet next year in that city.

An address was made by Rev. James D. Taylor, of the South African Mission.

Rev. Frank Dyer, national secretary of the Congregational Brotherhood, made an address upon the work of the Brotherhood and its bearing on the work of the American Board.

Addresses were made upon the situation in Turkey by Rev. John W. Baird, of European Turkey; Rev. Charles T. Riggs, of Western Turkey; Pres. John E. Merrill, of the Central Turkey College; and Dr. Clarence D. Ussher, of the Eastern Turkey Mission.

Rev. W. A. Farnsworth led in prayer.

Ex-Pres. George Washburn made an address on "The Significance of the Turkish Revolution."

Recess was taken to eight o'clock.

WEDNESDAY EVENING

The President took the chair at eight o'clock.

Devotional services were led by Pres. W. D. Mackenzie, of Connecticut.

Addresses were made upon the theme, "Christian Leadership in the Making of the Nation," by Pres. C. F. Thwing, of Ohio, Pres. Howard S. Bliss, of Beirut, and Rev. S. Parkes Cadman, of Brooklyn. Secretary Barton also spoke briefly of the American Board's plan for the endowment of its higher educational institutions.

After the benediction by Rev. Dr. Leonard, Secretary of the Methodist Missionary Board, recess was taken to 9.30 A.M.

THURSDAY MORNING

The President took the chair at 9.30 o'clock.

Rev. J. H. Selden offered a resolution extending the sympathy of the Board to Secretary Patton in his illness, and it was adopted.

Addresses were made by Rev. William W. Wallace, of the Madura Mission, and Rev. Henry Fairbank and Rev. Lorin S. Gates, of the Marathi Mission.

Prayer was offered by Rev. S. H. Lee.

An address was made by Rev. W. W. McLane upon "The Value of the Apportionment Plan to Foreign Missions."

Addresses were made by Rev. Thomas Gray and Rev. Hiram Bingham, of the Micronesian Mission.

Prayer was offered by Rev. J. R. Thurston.

The report of the Committee on the Home Department was made by Rev. E. B. Allen, who followed the report with an address.

Recess was taken to 2 P.M.

THURSDAY AFTERNOON

The communion service was held in the Church of the Pilgrims, at two o'clock, and was conducted by Rev. H. P. Dewey, Rev. Danjo Ebina, and Rev. M. G. Papazian.

After the service the President took the chair, and Rev. H. P. Beach presented the report of the Committee on the Foreign Department, and made an address upon the theme, "Face to Face with Missions."

The report of the Committee on the Treasurer's Report was presented by Charles W. Osgood.

The Committee on the Home Department reported the following resolution, which was adopted:—

Resolved, That there be formed a new department of the home field, in accordance with the proposal of the Prudential Committee.

The Committee on Place and Preacher reported through President Penrose, recommending Minneapolis, Minn., as the place of the next meeting, with Rev. Washington Gladden as preacher and Pres. W. D. Mackenzie as alternate. The recommendation was adopted.

Col. Charles A. Hopkins offered a resolution:—

That it is desirable that the centennial meeting be held in 1910 in Boston, and that it seems desirable that the meeting of 1913 be in Kansas City, in view of the probable meeting there of the National Council.

Mr. E. A. Baker moved that the resolution be referred to the Prudential Committee. After debate, the amendment was lost and the resolution adopted.

The President nominated for the Committee on New Members, to serve for three years: Rev. C. H. Daniels, of Massachusetts; John G. Jennings, of Ohio; Rev. John De Peu, of Connecticut.

Rev. W. H. Holman, of the Committee on New Members, made the following report:—

Corporate Members who have died during the year are: Rev. Albert H. Plumb, of Massachusetts; Pres. Henry Hopkins, of Massachusetts; Rev. Reuen Thomas, of Massachusetts; Hon. Henry E. Cobb, of Massachusetts; Rev. Franklin S. Hatch, of Massachusetts; Charles R. Burt, of Connecticut; Rev. James G. Vose, of Rhode Island; Rev. Henry L. Hubbell, of New York; Rev. Homer T. Fuller, of New York; George H. Rust, of Minnesota. Also the resignations of the following Corporate Members have been received by the committee, and we recommend they be accepted: Rev. Samuel V. Cole, of Massachusetts; Rev. Edwin P. Parker, of Connecticut; W. I. Chamberlain, of Ohio; Charles H. Bull, of Illinois; Rev. George E. Hall, of New Hampshire.

These resignations were accepted.

The committee also reported that the following members, having removed from the Associations nominating them, have thereby lost their membership: Rev. Percival F. Marston, of Maine; Rev. Lucius F. Reed, of Vermont; Rev. Harry R. Miles, of Vermont; Rev. Harry A. Lawrence, of New York; Rev.

Thomas D. Phillips, of Ohio; Rev. Walter C. Veazie, of Texas; George A. Guild, of Kansas.

The committee also reported the following nominees for Corporate Members, in accordance with recommendations of various conferences and associations, and by nomination at large, and all were elected unanimously: Rev. Omar W. Folsom, General Conference (State), Maine; Prof. Henry L. Chapman, Cumberland North Conference, Maine; Rev. Edward L. Gulick, Grafton Conference, New Hampshire; Rev. Christopher C. St. Clare, Congregational Convention (State), Vermont; Rev. Isaac Chipman Smart, Chittenden Conference, Vermont; Prof. Carl V. Woodbury, Washington Conference, Vermont; Lewis A. Crossett, Frank A. Day, General Association (State), Massachusetts; Rev. Clarence A. Vincent, Suffolk South Conference, Massachusetts; Rev. William Dana Street, George W. Baily, Congregational Association (State), New York; Rev. Andrew M. Wight, Black River and St. Lawrence Association, New York; Rev. David Brewer Eddy, Northern New Jersey Association, New Jersey; Prof. Thomas S. Inborden, General Association (State), North Carolina; Rev. Frank G. Smith, State Association, Illinois; Harry Ainsworth, Rock River Association, Illinois; Charles M. Way, State Association, Minnesota; Rev. Squire Heath, Minnesota Valley Association, Minnesota; Rev. Judson Titsworth, Milwaukee Convention, Wisconsin; R. W. Aborn, Cherokee Association, Iowa; Rev. Joseph B. Kettle, Kidder Association, Missouri; Rev. Robert Paton, General Association (State), North Dakota; Rev. Austin Craig Bowdish, South Central Association, South Dakota; R. R. Hays, Northwestern Association, Kansas; William R. Guild, Northern Association, Kansas; Rev. Francis M. Washburn, Sacramento Valley Association, California; Rev. Henry Kingman, Los Angeles Association, California; Rev. James H. McLaren, State Association, Southern California; Pres. Edward M. Hill, Province of Quebec; Rev. Joseph K. Unsworth, Province of Quebec. At large: Henry H. Bridgman, of Connecticut; Frank H. Brooks, of Vermont; C. S. Burwell, of Pennsylvania; Rev. S. Parkes Cadman, of New York; Rev. Raymond Calkins, of Maine; Edward F. Cragin, of New York; H. Clark Ford, of Ohio; Alfred S. Hall, of Massachusetts; Arthur C. James, of New York; David Percy Jones, of Minnesota; James Logan, of Massachusetts; James A. Moore, of Washington; Arthur Perry, of Massachusetts; Rev. Lucius H. Thayer, of New Hampshire; A. V. Wadhams, of New York; Francis O. Winslow, of Massachusetts; Pres. Mary E. Woolley, of Massachusetts.

Excuses for absence were presented from the following members: John H. Lockwood, Sydney Strong, A. W. Hazen, O. Vincent Coffin, F. E. Clark, Thomas Todd, C. H. Hulburd, E. R. Brown, S. A. Holton, C. H. Cooper, G. E. Perley, J. W. Strong, H. M. Stevens, W. A. Robinson, E. H. Merrell, W. W. Gist, D. O. Rogers, F. T. Bailey, W. H. Warren, J. H. Heald, Mrs. Joseph Cook, Ralph Emerson, F. K. Sanders, Franklin Carter, E. L. Smith, Mary P. H. Leake, J. W. Bradshaw, Walter Frear, H. J. Hinman, I. W. Metcalf, W. C. Veazie, J. M. Comstock, L. E. Jepson, Frank Kimball, J. C. Hanna, G. S. F. Savage, F. L. Hayes, D. Scudder, D. B. Perry, J. K. McLean, W. R. Campbell, C. A. Beckwith, L. O. Baird, James Craig, C. S. Kitchel, M. A. Bullock, W. S. Smart, W. J. Tucker, D. M. Pratt, W. N. Ferrin, J. E. Snowden, W. H. Woodhull, E. A. Reed, A. L. Frisbie, E. W. Chapin, J. M. Sturtevant, N. P. Dodge, J. M. Speers, C. B. Stowell, George N. Boardman, G. E. Hall, J. B. Angell, S. V. Cole, Edward Whitin, E. I. Bosworth, D. B. Holmes, L. W. Fowle, C. E. Swett, W. G. Ballentine, D. F. Bradley, C. S. Patton, Chester Holcombe, L. Clark Seelye, George C. Adams, Thomas Weston, E. P. Wilcox, Mrs. J. F. Hardin, William H. Laird, E. F. Williams, Charles H. Case, W. I. Chamberlain, G. P. Fisher, T. C. MacMillan, J. D. Kingsbury, F. L. Hayes, Frank W. Hodgdon, Lewis Gregory, J. M. Whitehead, Edwin Eells, J. M. W. Hall, T. D. Catlin, of Illinois, Rowland G. Hazard, E. E. Lewis,

C. E. Mason, A. R. Thain, F. D. Ayer, Samuel C. Darling, E. H. Updike, John M. Gould, W. E. Wolcott, J. D. Whitehead, Elbridge Torrey, O. H. Ingram, E. P. Kimball, David N. Beach, George Parsons.

Rev. L. H. Hallock offered the following resolution, which was adopted:—

Resolved, That a special committee be appointed to consider further the matter of magazine consolidation, and to report next year.

Rev. Nehemiah Boynton reported for the Committee to Nominate Officers of the Board the following nomination list, and they were duly elected:—

President

Samuel B. Capen, ll.d.

Vice-President

Pres. Henry Churchill King, d.d.

Corresponding Secretaries

Rev. James L. Barton, d.d.
Rev. Cornelius H. Patton, d.d.

Recording Secretary

Rev. Henry A. Stimson, d.d.

Assistant Recording Secretary

Rev. Edward N. Packard, d.d.

Editorial Secretaries

Rev. Elnathan E. Strong, d.d., *Emeritus*
Rev. William E. Strong

Associate Secretary

Harry Wade Hicks

Treasurer

Frank H. Wiggin, Esq.

Auditors

Edwin H. Baker, Esq.
William B. Plunkett
Herbert J. Wells

Prudential Committee

Term expires 1911

Arthur H. Wellman, Esq.
Rev. Albert P. Fitch
Henry H. Proctor
Rev. Lucius H. Thayer

Term expires 1909

Arthur Perry

Recess was taken to 8 p.m.

THURSDAY EVENING

Vice-President King took the chair at eight o'clock.

Prayer was offered by Rev. Frank S. Fitch.

Addresses on the theme, "Men and Missions," were made by President Capen; J. N. Shenstone, of Toronto, Can., Talcott Williams, of Philadelphia, and Secretary H. W. Hicks.

Recess was taken to 9.30 a.m.

FRIDAY MORNING

The President took the chair at 9.30.

The Minutes were read.

The chair nominated the following committee on Dr. Hallock's resolution on the consolidation of magazines: Rev. A. J. Lyman, Pres. E. D. Eaton, Lewis A. Crossett, D. Percy Jones, Rev. R. H. Potter.

An address was made by Rev. James D. Eaton, of Mexico.

Rev. B. V. Matthews was presented with his commission to the Madura Mission by Vice-President King, in behalf of the Prudential Committee.

Addresses were made by departing and new missionaries, introduced by Secretary Barton, as follows: Rev. B. V. Matthews, Rev. and Mrs. L. S. Gates, Rev. Henry Fairbank, Miss Belle Nugent, Rev. and Mrs. J. D. Taylor, Dr. Joseph E. Walker, Rev. Hiram Bingham.

Rev. N. McG. Waters led in prayer.

Rev. J. W. Bixler presented for the Business Committee the following resolutions, which were adopted:—

The members of the American Board of Commissioners for Foreign Missions, assembled for the Board's Ninety-ninth Annual Meeting, in Brooklyn, desire to express their profound appreciation of all that has been done by the pastors and churches of Brooklyn to make the meeting a memorably successful gathering. We are grateful for the cordial and generous hospitality that has been extended to the members of the Board, delegates, missionaries, and visiting friends. We further recognize the hospitable spirit shown in the ample provision made for the sessions of the meetings in the beautiful new Academy of Music and in various churches. We thank the Brooklyn Brotherhood of Pastors for the delightful reception tendered visiting Congregational ministers at the University Club, and for the reception to delegates and friends of the Board by the ladies of the Clinton Avenue Church. Another feature deserving particular mention in our vote of thanks is the attractive and appropriate music provided for all the sessions. The different ushers and committees were untiring in their attentions, and nothing was left undone for the comfort of the delegates and visiting friends. We also tender our thanks for courtesies shown by the railroad companies and by the press, especially the Brooklyn *Eagle*.

For the fourth time in its history the American Board has now met in the city of Brooklyn, and we are confident that no previous welcome given the Board in this great city could have exceeded in warmth and friendliness that which we have been permitted to enjoy, as well as the blessed renewal of fellowship with our beloved missionaries and our brethren in Brooklyn. For all these things we are sincerely grateful, and we feel sure that the inspiration of the great meeting will abide among us and result in an increase of missionary zeal and service in our churches, as the second century of the American Board's widespread and efficient labors for the evangelization of the world opens before us.

The closing address was made by Rev N. D. Hillis, to which the President responded.

The Minutes were read and approved in full.

After prayer, led by Rev. E. E. Strong, adjournment was taken to meet in Minneapolis, Minn., in October, 1909.

REPORTS OF COMMITTEES AT THE ANNUAL MEETING, 1908

COMMITTEE ON THE REPORT OF THE HOME DEPARTMENT

Rev. E. B. Allen, Chairman

This is a council of war. Under the eye of the great Commander are gathered the cohorts of the King. Here are the seasoned veterans from the front—God bless them! Here is the strategy board, our Prudential Committee—God bless them, too. Here is the commissary commission, our Corporate and Honorary Members, representing the churches, who furnish the sinews of war. We are here because we believe that our God

> "Has sounded forth the trumpet
> That shall never call retreat."

We are saying:

> "O be swift, my soul, to answer him;
> Be jubilant my feet.
> Our God is marching on."

Whatever we see in the near situation or think of the outcome, this abides, *God is not going back.*

The necessary brevity of this report and the natural emergence of various big problems in the suggestions of the Prudential Committee for the Home Department readily eliminate conventionalities at this time. The faith of our churches in Christianity as the ultimate and universal religion finds organic expression in the splendid agencies of this Board. The world vision of a mighty kingdom replaces any provincial tendencies to which we might selfishly yield. We are here to coöperate in administering the abilities of 6,000 churches and 700,000 members in behalf of 75,000,000 heathen in such a way that the latter (and possibly the former) shall be adequately evangelized. This is the King's command.

Every Congregational Christian ought to feel his personal responsibility for the success of the King's enterprise. He ought to "hold the rope" for those who dare and die to go down into the depths of heathenism. A numerical division would give every Congregationalist a hundred souls for whom to care, but God's arithmetic may give him many more, "according to his ability." If the problem today is no longer in the foreign field, but on the home field, there is urgency for the sound of a reveille which shall rouse churches dead to giving, and Christians callous to the call of Christ. Again let the old missionary hymn ring out its warning cry:—

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

It is a satisfaction to your committee to express appreciation of so comprehensive and statesmanlike a report as this from the Home Department. It ought to be widely read. We likewise commend the high grade of our missionary publications and the vigorous approach and tactful coöperation of our Secretaries. Such efficient service deserves the confidence of the churches and the blessing of the coming harvest.

Four points in the report, to which we add a fifth, we regard as demanding the special attention of the churches:—

1. *The Danger of Special Gifts.*—It is almost staggering to think that special gifts in a single year could so divert the distribution of funds to various fields, according to their need, that the estimates for all the missions were cut in two. Supervision of high quality, such as the churches demand in their representatives, must be given wider freedom in the apportionment of gifts. It must be embarrassing for the Board to receive money for special objects in a given mission, knowing that that mission has already received its quota, while another has not. The old adage, "Never look a gift horse in the mouth," has no possibility of application here; yet to receive the gift horse may involve extra responsibility for his keep, and deprive some other worthy animal of his share of grain. Remembrance of these facts and close advisory relations between the Board and all donors will overcome farther danger at this point.

2. *The Formation of a New District.*—We commend this matter to the favorable action of the Board at as early a date as it can be financed and a competent man secured. The Middle West merits this recognition, and will repay intensive cultivation. The geographical argument warrants it, and in the end it will be an economy. Faith in the future of this rapidly developing section of our country will prove that the average yearly expense for a decade will be small compared with the probable returns. The development of Congregational efficiency likewise urges it upon us.

3. *The Need for More Missionaries.*—Do our churches know that sixty more high-grade men and women are needed immediately? That Shansi has not yet

her quota to replace the martyrs? That an average of twenty years' service by our missionaries seems to indicate a pressure that invites an earlier breakdown? We send out youth to the Philippines to fight, to Panama to dig, and to the ends of the earth for exploration, commerce, and engineering. Let the call again go ringing forth for fearless and competent souls to serve their Lord, the King, "unto the uttermost parts." The past efficient campaign of education among our young people must be continued and extended. It cannot be left to interdenominational agencies alone. Systematic presentation, by pastors and others, before our colleges and seminaries of the need for men seems imperative.

4. *Marking Time versus Moving Ahead.*—For thirteen years no increased appropriations for general work have been made by this Board. In that period we have added 100,000 members to our rolls. We have made creditable gains in our equipment and in various special agencies. The wealth in Christian hands has had tremendous increase. Have the forces of the Kingdom really been marking time or moving forward? At the risk of cracking our denominational pride and prestige, let us ask our churches whether they are doing what they can, with what they have, today, for the extension of Christ's Kingdom. May the Lord have mercy upon them if they are not!

The open doors everywhere, the abundant fruit of our missionaries' service, and our own ability, not to mention our Lord's command, summon us to do more than we have done for the past thirteen years. Not to advance, under present conditions of promise, is really to retreat. Hard times have no power to hinder the progress of the Kingdom. There were hard times in Asia Minor in Paul's day, when the churches were sweeping round the Mediterranean with the banner of the cross. There were hard times in Europe when the flame of the Reformers leaped from Bohemia to Germany, and from Germany to England. There were hard times in America when this Board was born, but it was true then, it is true now, it is always true, "We can if we will"—"We can *and* we will."

5. *Coöperative Opportunities.*—The recently organized Congregational Brotherhood is another evidence of the rising tide of power in our churches waiting to be harnessed and determined to hitch onto something big. In no way duplicating the Laymen's Missionary Movement, it affords the Board evidence of a virile constituency yet to be fully utilized. Lines of direct service suggested to this army of men will be a fruitful investment in coöperative conquest for the Kingdom we love.

The virile seer of another generation stood with attitude intent and hand uplifted beside the great Pacific. Asked what he heard, he replied, "I hear the tread of millions yet to be." It was the cry of the idealist, the man of faith. We dare to be seers today. The sound of a new army is coming to our ears. The manhood of our churches, matching their faithful womanhood, shall rise with our youth, and we shall move forward. *One* million dollars for this work? Yes, *two* of them! The man, or woman, is surely to appear who shall give millions for a Missionary Foundation, the endowment of missionary schools and colleges, the pioneering of vast and undeveloped areas of territory, the seeking and finding of every possible "consumer" of religious freedom and religious life. The mighty army to supplement and safeguard this great endowment, by personal gifts and sacrifices, is already mobilizing. We younger men of the ministry believe with you hardened optimists who are older that this is God's day. Let us attempt greater things for him, expect greater things from him!

COMMITTEE ON THE REPORT OF THE FOREIGN DEPARTMENT

Rev. H. P. Beach, Chairman

THE reading of the reports of seventeen of the twenty missions of the American Board fills the heart and mind with mingled feelings of gratitude, regret, and apprehension. We are profoundly grateful for unmistakable evidences of the good hand of our God, as seen in the lives and labors of our missionaries, and of their native fellow-workers. Yet as we read these latest chapters from the Book of Acts, we are filled with regret and humiliation that in the face of the alluring opportunities which lie before us we have failed—mainly through lack of faithfulness in the churches at home—to measure up to the responsibilities which God, who knows our strength, has placed before us. Your committee must also express its conviction that the work of our Board in a number of stations is seriously threatened unless timely and adequate relief can be secured. The review of the year, however, is on the whole very heartening. Even in the few items of failure and partial accomplishment we find an incentive to renewed earnestness, since failure may yet be changed into victory. Of the many interesting features of the year's record, we can allude to only a few items.

Political conditions have not been wholly favorable to the most successful prosecution of our work in Japan, India, and Portuguese sections of Africa. Elsewhere, especially in China, British Africa, and Spain, the situation has materially improved. The miracle of Turkey and its effect upon our cause in that empire does not lie within the year's review.

We wish that a larger evangelistic fruitage could have been reported, since this is the main issue of all our manifold labors. Yet we are grateful to hear of the success attending Mr. Goforth's meetings among our North China stations; of the helpfulness of the Shuchu Dendo, or "Concentrated Evangelism" scheme in Japan, as well as of the special fruitage attending the meetings addressed in Kyoto by our distinguished guest, Mr. Ebina; of the native movement among the kraals, which led to the conversion of so goodly a number; and especially for the smaller groups brought to Christ through the labors of voluntary workers in many fields.

Apparently there has been a more notable advance along the line of native church development than has been known for years. The problems of the Kumi-ai churches in Japan, which seem to be favorably working out; the anomalous and somewhat un-Congregational church experiments in South India, so full of interest and promise; the multiplication of missionary societies composed of native Christians; the new and somewhat novel activities of existing Endeavor Societies—these are items which illustrate the new initiative and enlarging interest in the direction of self-propagation and self-government among the churches.

The medical arm of the service continues to be helpful, in spite of inadequate equipment and the interruptions coming from furloughs and health failures, for the native assistants and substitutes secured have enabled the work to go on. In Dr. Van Allen's hospital, for instance, notwithstanding his absence, they were able to report 19,420 patients, with a total of 31,181 treatments. A too common lack is that voiced by Dr. Tucker, of Shantung, "One of the most pressing needs is a corps of evangelists on fire with love for their God-appointed work" in the wards and in reception rooms.

Our educational institutions, from the kindergarten to the college and theological seminary, continue to be as useful as ever, even more so, save in the case of our seminaries, which receive in most cases fewer students for the ministry, and in two or three instances they are without an adequate teaching staff. The high schools and colleges report both intellectual gains and an enlarging Christian activity on the part of their students. From the evangelistic viewpoint, as well

as on the educational side, they are an increasingly important adjunct to our work.

The literary output of the year is excellent. Bible translation or revision is reported from China, Africa, and the Pacific Islands, while the production of our presses in tracts and periodicals is an important contribution to the national as well as the Christian development of our various fields.

The reports indicate that union movements are an important feature of the past year. In China, the action of the Shanghai Conference of 1907 is materializing, and our own missionaries, especially Drs. Ament and Smith, are leading in the matter. More important still is the union effected since the last year's report between the churches of our own Board and those of the London Mission, Dutch Reformed, and United Presbyterian in India. Kindred items awakening gratitude are the coöperation between our missionaries and converts in Turkey with ecclesiastics and members of the old historic churches there, and the unique gathering of missionaries and converts of Protestant, Roman and Greek Catholics in the Board's Peking church, brought about by our Pastor Jên.

In view of the coming meeting of the Kumi-ai churches, with which our missionaries in Japan are associated, it has seemed to your committee highly desirable for this body to send to Japanese Congregationalists a cablegram expressive of our deep interest in the work which they are so zealously prosecuting. In no other field of the American Board is there to be found such a degree of willingness to relieve American Christians of the financial burdens connected with the work, and so many who are ingenious and active in the work of self-propagation and independence in the church life. The committee accordingly make the aforesaid recommendation, and desire also to express their gratification in having with us so distinguished a representative from Japan as Rev. Mr. Ebina.

With the expression of the hope that the coming year may be even fuller of blessing and progress than the past one has been, this report is respectfully submitted.

COMMITTEE ON TREASURER'S REPORT

C. W. Osgood, Chairman

The report of the Committee on the Treasurer's Report may seem to be a mere form, but to the committee the review is exceedingly interesting, and it should be to every member of this corporation.

First. We note with interest the vast extent of the Board's operations; it has its agents in every part of the world.

Second. The great amount of detail in correspondence involved in the administration of such a business.

Third. That the accounts are kept with such care and correctness.

Fourth. That such a large sum of money is handled at such a small percentage of expense.

Fifth. That the corporation is amply competent to administer the business intrusted to its care, and to do its work intelligently, faithfully, and with discretion.

When we come to the figures that are carried forward to the next year, we find that the gifts have not been quite sufficient to meet the absolutely essential requirements of the year, leaving the treasury with a balance on the wrong side.

While the kingdom of mammon is provided in abundance for the gratification of its every desire, shall the Kingdom of God languish for the funds needed to take advantage of the unparalleled opportunity presented to it?